The Pastor

"Not Ready for an Undertaker"

A PHILOSOPHY OF RETIREMENT

NOVEMBER, 1954

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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THE COVER: These are Methodist ministers, three of whom retired this year from active service in the Baltimore Conference, and one from the chaplaincy. They are, left to right: L. B. Smith of Baltimore, Md., John R. Esaias of Atlanta, Ga., John Holt of Baltimore, Md., and G. H. Bennett of Brunswick, Md. Two others retiring but not pictured are Clarence Wise of Washington, D. C. and Arthur C. Day of Baltimore, Md. Photo courtesy of M. E. Fox of Methodist Information.

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Your Right to Say It

Outstanding Article

EDITOR: I am enclosing a letter which I wrote to Edward L. Peet following an article which appeared in THE PASTOR [July, page 20].

". . . It shows a keen insight into one of the most serious problems which we have as ministers, and I like very much the way you approach it and the thoughts which you project in relation to it.

"We, especially those of us who have some ambitions for our churches and our people, do have a difficult time in trying to lead and guide them to do what we feel ought to be done in the various and several areas. I certainly feel that you have hit the nail on the head in your approach and that you present some sound thoughts which ought to be broadcast widely among both our ministers and our laymen."

This expresses my feeling regarding this article, and I feel it was an outstanding piece of creative writing. . . . I think THE PASTOR has done the church a favor in introducing his thought as well as Mr. Peet himself to a large number of appreciative readers.

W. RALPH WARD, JR.
Mt. Lebanon Methodist Church
Pittsburgh, Pa.

Positive

EDITOR: I wish to thank THE PASTOR and William L. Miller for the article "The Gospel of Norman Vincent Peale." I have been dubious as to the value of Doctor Peale's message since someone first sent me copies of "the church's Horatio Alger's" sermons. Enough people disagree with me that I am glad to know that one who has read a more complete portion of Doctor Peale's works has the same doubts.

Doing some "positive thinking," I positively think that Doctor Peale's message is unbalanced while being consistent.

JACK BLAKEMAN
Rayville, La.

Good Analysis

EDITOR: Boy, O boy! This William L. Miller has got it. That was the most discerning analysis of Norman Vincent Peale that has ever been made or ever will be made. He will sure stir up the animals, though.

C. STANLEY LOWELL
Virginia Beach Methodist Church
Virginia Beach, Va.

Just Relax

EDITOR: Reading Mr. Miller's "The Gospel of Norman Vincent Peale," one recalls that Wesley, Whitefield, Spurgeon, Beecher, Brooks, and others had their critics. When Phillips Brooks was asked what sermon he would preach on a certain occasion, he replied that he had only one. Thank God, Dr. Peale has one greatly needed, a note long neglected. It has the truth of Christian Science without the fallacies.

Having known Dr. Peale, and his parents for many years, I can have no doubt of the soundness of his theology. And after hearing him on various occasions, including Holy Week series, I am sure he does not minimize the essentials of our Christian faith. . . .

To criticize the expanding of a text is to criticize every sermon and all exegesis. To say that he has no social aims, no sense of responsibility, is to deny all implications of a vitally active faith. One may wish there were none who preach a worse gospel. I suggest the critic relax.

W. F. MARTIN
Lacarne Methodist Church
Lacarne, Ohio

Commends Miller

EDITOR: First, a word of commendation for the article by William L. Miller, "The Gospel of Norman Vincent Peale" in the September, 1954 issue. The things he has written need to be communicated to our people in no uncertain way. . . .

WILLIAM E. COATES
Evansville, Ind.

Knew Peale's Parents

EDITOR: I just want to express my appreciation of the new dress of THE PASTOR, beginning with the September issue. I like especially the completion of articles, for the main part, without continuing matter to the end of the magazine. Only one article and the letters from readers were lopped off and carried over. . . .

I also enjoyed the Miller article on the gospel according to Peale. I knew Peale's father (Charles Clifford) and mother personally and have an idea that both would share some of Miller's concern. However, I think they would also feel that Norman Vincent has made an important contribution to the Christian way of life.

Unfortunate as it is that he has become a sort of chaplain to big business and (so-called) free enterprise, he really has something when it comes to the practical application of religion to human well-being. Is peace of mind altogether undesirable? Should religion not help us to live more successfully? Wholly to reject these functions is to take something very important out of religion for contemporary life.

LYNDON B. PHIFER
Methodist Editorial Division
Nashville, Tenn.

Concurs

EDITOR: Many thanks to Reverend William L. Miller for his courageous, thought-provoking, fine analysis of "The Gospel [of 'Success'] of Norman Vincent Peale." . . .

Miller will be glad to know that many psychologists, psychoanalysts, and psychiatrists fully concur with his well-expressed opinion. . . . I have always felt that certain "self-help" books in the field of mental hygiene can do more harm than good in bringing people to accept or maintain the false idea that they can "cure" themselves by "positive" or any other type of thinking —the type of book that abounds with clichés such as: "If a man can't look you straight in the eye, don't hire him, don't trust him!" Such clichés are legion in our culture!

If Miller's article had been written by a psychoanalyst, some would have said, "Oh, analysts are anti-religious anyway," and such readers would have discounted the significant message of the article. So it is particularly appropriate that this fine article was written by a minister. He might submit it also to one of the psychological or psychotherapeutic journals for further dissemination to the profession.

HAROLD KENNETH FINK
Psychoanalytic Psychotherapy
New York, N. Y.

Prevailing Temptation

EDITOR: Peale is not the only example of "making a fiddle out of one string" distortions which blight Christendom's ministry today. It is the prevailing temptation of the ministry as a whole.

It is not enough to excuse this, as we often do, by vaguely hoping that the approaches of the several "one-strings" will add up to be the Gospel. The authority of the Gospel is its inherent fulness, not a "well-roundedness" which must be superimposed by specialists.

CHARLES E. RICE
Chaplain, Hiwassee College
Madisonville, Tenn.

Knows Firsthand

EDITOR: Congratulations. . . . William L. Miller has written perhaps the most devastating article ever written about a living minister. We who live under the shadow of this thing know its truth from many angles.

Doctor Peale should affiliate with his like-minded Unity School of Christianity brethren. With the omission of God and the sanction of material success at any price, Doctor Peale sounds good to a multitude of "children of this world." It is unfortunate that his prominence places such shallowness so near the top of the spearhead of Protestantism!

DONALD MARK RUNYON
Kings Highway Methodist Church
Brooklyn, N. Y.

No Moral Right

EDITOR: The Reverend J. Birk Johnson, in "The Deity of Jesus" in the September issue has certainly mastered the use of euphemism as he refers to his fulminations against the virgin birth of Christ as "the reasoning of this essay." . . .

He tells us at the outset that he proposes to point out contradictions in the New Testament statements regarding the virgin birth, and then proceeds merely to show how the two accounts in Matthew and Luke supplement one another in the matter of the residence of the Holy Family before and after the birth of Christ.

He is confused by the differences in the

[*Continued on page 48*]

The Illogic of Arguments for Moderate Drinking

By HENRY E. KOLBE

While there is a chance that one may be hit by a speeding automobile or a falling brick, no rational person cultivates risks as the moderate drinker does.

I HAVE been thinking about this matter of drinking"—the young graduate student was speaking with genuine earnestness—"and I have come to some rational decisions about it. I noticed a lot of things in college, living in a fraternity house where most of the fellows drank to some extent. I didn't drink then, but now I feel I'm mature enough to make some changes in this respect.

"As I see it, the man who doesn't drink is too conspicuous at a party where practically everyone else takes a drink or two, and no one likes to be singled out as 'queer' by people of his own group. So I've decided that I'm going to accept a drink—or maybe two—when I go to a party where drinks are served. But I'm going to be sensible about it and not overdo the thing.

"You see, I've learned something about alcohol and its effect on people. Everyone has a limit to the amount of alcohol he can take without losing control of himself. If a man learns his limit and stays within it, he is in no danger of becoming an alcoholic.

"Besides, alcoholism is a disease, and there is no more moral question about it than about any other disease. Further, statistics show that the chances of becoming an alcoholic are quite remote. You have to take chances if you are to live, so I see nothing wrong about taking this particular kind of chance. All you have to do is be rational about it and follow a 'golden mean' without being a fanatic on either side. I believe in moderation, not in drunkenness nor in total abstinence."

See Stock Cliches

This is a summary of one end of a conversation in which I was engaged some time ago. We see here many of the stock clichés of those who argue for moderate "social" drinking. But it is not enough, on the part of the advocate of abstinence, either to recognize these trite arguments or even to label them individually as such. For the one who uses them does not regard them as pointless clichés, and he is likely to be somewhat scornful of the "fanatical dry" who cannot see the strength of the case for moderation which they present to him.

The defender of social drinking does have a point here. Too often those who have opposed the use of alcoholic beverages have failed to meet the arguments thus presented or have tried to rebut them by attempts to reduce them to absurdity.

One example of using a cliché to answer a cliché is the attempt to rebut the claim that "one can be intemperate in other respects than drinking" by saying that overindulgence in potato salad, for example, does not lead a man to beat his wife or shoot up the town or make a public nuisance of himself. All this is true, but the argument loses strength because it is too easy a way out.

How then can this student's argument for moderate indulgence be met? It should be noted that he is in a rationalistic stage of his development, thinking that he makes up his own mind on the basis of objective and rational evidence. He is not, therefore, likely to listen to appeals based on feeling or emotion nor to counter arguments which reduce his claims to absurdity, as in the potato salad example above. Such an attempt is likely to stiffen his resistance because it seems to make not his argument but himself absurd.

If his argument is to be met, therefore, it must be met on a plane of rationality. It may be, since he prides himself on his "logical" approach, that he will be willing to listen to an analysis of the logic of his claims. This will involve pointing up certain basic facts, bringing to light some unexpressed presuppositions on which his case rests, and indicating some fallacies involv in the argument presented.

Drinker Not Independent

First, he is not so independent as likes to think himself to be. He does r want to feel queer in a crowd, and he lets the group decide what his acti shall be. In turning away from paren or other early authority, with th admonitions against drinking, he pu himself under another authoritari control, the pressure of the crowd.

He is not necessarily freer or wis for the change of masters. The arg ment for independence, therefore, do not hold. No man is free who is not fr to stand against the group of which happens at any given moment to be member.

Second, it is true that there is wh may be called an "addiction poin where a person ceases to be a volunta drinker and becomes an involunta drinker or alcoholic. It might be bet to say that this is not a point but region, a "threshold zone."

If this addiction threshold is pa ticularly low in a given person, he ca not tolerate alcohol in significa quantities and tends to become a pro lem drinker at an early stage. Perso with relatively high addiction thres olds may "hold their liquor like gent men," as it is said, and do not fall readily into the problem catego though they are not immune to it.

This is true, and it would be well even the strongest opponent of drinki to admit it. But while it is true, strength as an argument for social moderate drinking rests on a significa material fallacy, which rises out o failure or refusal to recognize anot important fact in the case.

This is that there is also what we m call a "judgment threshold," differi in different persons somewhat in dir ratio to the addiction threshold. T is, a person with a low addiction thres old—little tolerance for alcohol—v have a low judgment threshold: he v soon get to the point where he is capable of making rational decisi with respect to drinking.

The argument as presented, therefo is fallacious because it proceeds on

Henry E. Kolbe is associate professor of Christian Ethics at Garrett Biblical Institute, Evanston, Ill.

expressed assumption that one's judgent after beginning to drink will be e same as his judgment before parking. With respect to anyone this is unwarranted assumption, but it is rticularly unwarranted in the person th a low level to tolerance for alcol.

Seen in this light, the so-called ranal approach appears to be not so tional as it is meant to be. Its cogency sts on the failure or irrational refusal recognize that although one may ow, before drinking, the amount of ohol he can theoretically tolerate thout going beyond his addiction ne, it does not necessarily follow that will have the same knowledge once has begun to drink.

One's post-partaking judgment level es not necessarily coincide with his e-partaking level, and the lowering this judgment zone by drinking renrs really irrational the so-called ranal argument for indulgence.

coholism a Disease

The other aspects of the argument n be dealt with similarly. Let it be anted that alcoholism may be defined a disease; namely, that the drinker y come to a point where the quesn of drinking or not drinking is bend volitional control. He is, therefore, much under the influence of powers yond his reason and will as, say, the n with tuberculosis.

Does it follow, however, that there is more moral judgment to be brought ainst alcoholism than against other eases to which man falls victim? It es not so follow, for while it is true t once a man becomes an alcoholic is a diseased victim, it is also true t there is a factor of his own will olved in bringing about this condin which is not normally present in a n who is ill with mumps or measles poliomyelitis. The *decision* to drink, ich starts the process whose end is oholism, is the factor which marks s distinction between the different es.

When this is recognized, it may be n that the appeal to the disease argunt is often an attempt to avoid ponsibility for the onset of the conion now called the "disease" of alcoism. For if that condition can be eled "disease" rather than "sin" or uilt," one may feel excused from the se of blame for it.

Further, since no one becomes ill on rpose, no one should blame a sick n for his condition. So sentimentaln enters in until the alcoholic feels en more relieved of blame for his dition. Now, after the condition of oholism has come into existence, it y be treated as a disease, just as a case of pneumonia contracted by thoughtless overexposure is to be treated as any other case of pneumonia.

The fact remains, however, that the disease argument is not valid because not only does it ignore significant distinctions, but it suggests rather too strongly an attempt to avoid responsibility for one's actions, and as such it is neither particularly reasonable nor especially courageous.

The appeal to statistics is also open to criticism. The claim that only a small percentage of people who begin by drinking in moderation end up as confirmed alcoholics is open to question. Actual figures suggest the contrary. But let it it be assumed true: does this warrant one in voluntarily taking the chance that *he* may be one who will escape this result? The argument concerning the necessity of risk may readily be shown to be specious. For there are risks which are unavoidable and which all must take.

There is always a chance that one may be killed by a falling brick, that he may be hit by a speeding automobile, or that the hotel in which one stays may burn during the night. But one does not deliberately elect to accentuate the risks here. *He does not stand under a shaky wall in a strong wind, nor carelessly cross in the middle of the block on a busy street, nor toss lighted matches in a hotel waste paper basket* —not if he acts rationally! Accidents happen, even to him who best regulates his conduct, but the extension of thought that therefore one ought to cultivate risks is quite illogical.

Weigh Statistics

Further, there is another argument from statistics—or at least in the form of statistics—which is about as absolute as any given statistical datum can possibly be. It is simply that no one became an actual alcoholic who did not at some time begin to drink. This statistic, it will be seen, is a direct counterweight to the one given above.

It may be true that a particular nondrinker may be a potential alcoholic; that is, his addiction level may be so low that he might quite readily become an alcoholic—if he drank. But if he does not drink, the potentiality is never actualized. Between potentiality and actuality here there is a vast difference —and since no one can tell in advance what his own addiction threshold may be, he is not warranted in taking an unnecessary risk.

The concluding argument about moderation and the "golden mean" involves a common misunderstanding. Aristotle, the great source of the doctrine of the mean in Western thought, said that the mean lies in the midzone between excess and deficiency. Courage is thus the mean between rashness and cowardice; generosity, between miserliness and prodigality. Therefore, runs the present argument, "moderation" is a mean between overindulgence and abstinence. But does the doctrine of the mean always hold?

It is frequently overlooked that Aristotle specifically stated that not every good thing is to be found in the mean or midzone between extremes. In some cases there is no true mean, because there can be no wrong in the deficiency of evil passions or actions, nor in the abundance of good ones. In the case of evil, any amount is excess; in the case of good, no amount is excess.

Aristotle on Drunkenness

It is true, of course, that in his list of actions and passions which are always evil (for example, murder and adultery), Aristotle does not include the drinking of intoxicants. The references, in his *Nicomachean Ethics*, to the evils which accompany or result from drunkenness, however, suggest that the drunken man is responsible for his actions because he is responsible for becoming intoxicated (an ancient rebuttal of the "disease" argument). Aristotle himself was no teetotaller, but he recognized the evils which arise from drinking intoxicants.

This gives some reasonable ground for affirming that, allowing for certain cultural influences in the examples he cited and given the conditions of modern life and the present knowledge of the long-range ill effects of drinking, the use of alcoholic beverages may *now* be listed among those actions or passions which are without a mean because they are evil in themselves or productive of evil.

It is, further, quite in line with Aristotle's basic principle to say that taking unnecessary risk is bad, and since even moderate drinking involves the taking of such risk it too is to be avoided.

Here, then, is the case of the social drinker, with its logic analyzed a bit. When such analysis is made, it is evident that the so-called "logic of moderation" is rather illogical. It involves material fallacies, the failure to take account of evidence, the distortion or misrepresentation of basic principles.

It is quite probable that no one ever began to drink for purely logical reasons and that few stop drinking simply because of logical argument. But it is well to point out the irrationality of the case and to face the apologist for moderation with the fact that the alleged "rational arguments" in which he endeavors to take refuge are not so rational after all. The logic of the case turns out to be a case of illogic.

Not Ready for an Undertaker

By EDWARD W. GRAHAM

A minister who retired at sixty-five offers his philosophy for life in "this privileged estate."

WHEN it became known that I was about to retire after some years in an active career, I was greeted by a friend now and then with, "So you are going to retire!" In the course of time I received the greeting in a slightly changed form: "So you have retired!"

The fact is I was most happy in the prospect of my changed status in an overbusy world. I was sixty-five years of age and legally entitled to it. I had planned for the leisure in the days ahead. Otherwise I would have been greatly disturbed over this repeated greeting. I even might have considered pitying myself.

It was the tone in which it was said. These good friends betrayed something of astonishment or even anxiety at my proposed retirement. Some such tone of voice might have marked their greeting had they said, "So you have engaged the undertaker!" In the light of all this I pondered again the whole matter of retirement in order to set down the positive reasons for entering this privileged estate.

Pension income or financial means constitute a primary concern, of course. Better retirement is possible for more people all the time because of more employers or companies granting pensions, increased pensions where pensions exist, and insurance company pension plans. The temperament of the person retiring, however, has much to do with the pattern of the retirement and the pension or other personal income which will be required. The strenuous, muscular type or the quiet, studious type illustrate that difference. If one wishes to use his retirement for travel, antique collecting, or frequent entertainment it will require a larger income, obviously, than for the person who wishes to read, enjoy music at home, paint, write, garden, or do a little carpentering.

Indeed, there is involved here one's philosophy of life quite apart from any thought of retiring. Ralph Waldo Emerson said of his friend Henry David Thoreau, "He chose to be rich by making his wants few." Thoreau himself wrote, after his experiment in simple living on the edge of Walden Pond, "A man is rich in proportion to the number of things he can do without . . ." [1] Jesus of Nazareth said that *"a man's life does not consist in the abundance of his possessions."*

Not Dependent on *Things*

We have been oversold, in this day of high pressure advertising, on the idea that life's happiness depends on our possession of things. This is the real philosophy, the unhappy philosophy, of too many people today. It is the temper of our age. The sad part of it is that the possession of things so often increases the insatiable thirst for more things until unhappiness is finally reached.

I have known other people through the years—people of slender means and people of generous means—who have been rich and happy in the fewness of their wants. It is a matter of one's philosophy of life. It is one of the secrets of happiness in our day.

The state of one's health at the time of retirement and during retirement is another primary concern. Normal health will make possible normal activity. Less than normal health makes limited activity, though many a person in this situation has learned so to live within his limitations as to discover compensating talents and abilities which he had never before recognized. This is to say nothing of traits of character which he had never before recognized, such as growth in patience, cour and resourcefulness. Even in a s of limited health it is the optimistic v to find contentment in the fact that tirement has released one from routines and demands of responsibi

The temperament of a person much to do with the pattern of ret ment. Some people have through years an all-consuming hobby. They fortunate. Retirement gives them all time they wish for developing hobby. It may even be a hobby wh can be turned into an increased inco if properly developed. Retirement becomes profitable.

Others enjoy having part-time e ployment. It may be work along line of previous training. It may b position in some other sphere a gether, where technical skill is not quired and where the complete cha of occupation is welcome and enjoya However the individual settles this m ter, happiness is the indispensable c tent of profitable retirement.

Theme Song for Retirement

Speaking of happiness, it is the in pensable factor in the zestful and eff tive life whether active or retired. I the constant theme of writers teachers and, judging by the pu response, is eagerly read and heard a multitude of people in these troub times. The two main sources of hap ness, the outer and the inner, have b appealingly presented by two m loved writers in American literatur

One is a naturalist, John Burrou who was America's most popular ess ist in his time on birds, plants, anim and the rural scene. He wrote, " secret of happiness is something to some congenial work. Take away occupation of all men, and wha wretched world it would be!

"Few persons realize how much their happiness is dependent upon th work, upon the fact that they are k busy and not left to feed upon the selves . . . Blessed is the man who some congenial work, some occupat in which he can put his heart, and wh affords a complete outlet to all forces there are in him."

Edward W. Graham, pastor of First Methodist Church of Wildwood, N. J., when he retired in 1953, now lives in Cape May Court House, N. J.

[1] Quotations from *Light From Many Lamps*, edited by Lillian Eichler Watson (Simon & Schuster, $3.00).

The other writer is a teacher, William on Phelps, critic and lecturer and for ny years one of Yale's most popular ofessors. He wrote, as he taught his pils at Yale, "Hence definitions of ppiness are interesting. One of the st was given in my senior year at lege by President Timothy Dwight: e happiest person is the person who nks the most interesting thought.' This definition places happiness ere it belongs—within and not with-. The principle of happiness should like the principle of virtue: it should be dependent on things, but be a t of personality. . . .

If the happiest person is the person o thinks the most interesting ughts we are bound to grow happier we advance in years, because our nds have more and more interesting ughts. . . .

Herein lies the value of education . it enriches personality, increases wealth of the mind, and hence ngs happiness. It is the finest insur-e against old age, against the growth physical disability, against the lack l loss of animal delights . . . How ential it is . . . to be able to live in-e a mind with attractive and inter-ng pictures on the walls."

How wise this counsel since we all st live alone within our own lives, in final analysis, no matter how large circle of loved ones and friends.

ends Are Important

But that circle of friends is very im-tant. Congenial companionship is a at aid to happy and enjoyable retire-nt. The fact that other people of one's n age are interesting and that one y be interesting himself draws life ward and even accomplishes con-ued growth of character and per-ality.

his contact with others may be ely for sociability. "Golden Age" os in various communities are a py means of getting together peo-of this age, at regular meeting dates, serious discussion or a general good e. This interest in others may find ful expression in personal helpful-s to those in need, in participation community project, in service ren-ed through the many departments church work.

ooks are being written for the coun-ng of those past sixty-five, books rked by fine understanding and apathy. There are being held, largely er the auspices of the religious ups, conferences and institutes re speakers are heard and discus-ns are directed to the end that out of se "Golden Years" men and women realize the largest measure of en-ment and enjoyment and usefulness.

Sooner or later all of us learn, both wise and foolish, that life is woven in one piece, and the years after sixty-five take their quality from the years before sixty-five. Nothing unusual will surprise us, nothing direful will overtake us just because the calendar indicates that we have lived to be three-score and-five years of age.

Robert Browning places an emphasis which we may all note with profit—"Life should be measured by mental and spiritual intensity and not by linear measurements of the span of years." Their is little ground for the apprehension expressed by a good friend of mine who, having inquired how I was enjoying being retired, said rather dolefully, "Well, just so you have something to do when you get up in the morning."

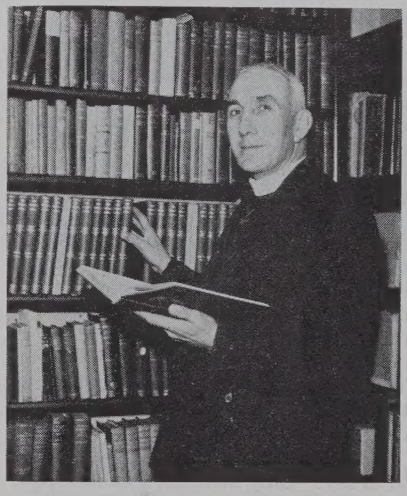
A Plan for Local Preachers

By SAMUEL DAVIS

Rural churches of British Methodism utilize lay preachers in a type of group ministry for scattered communities on large circuits.

IN BRITISH Methodism the unit of church government is the circuit, and within the circuit the local preacher fills a ministry of far-reaching influence. Without him, hundreds of rural churches would have to close. With his help, those churches maintain a worship and witness invaluable to the life of their scattered communities. Some years ago a publicist, who introduced a measure to legalize betting, said in the House of Commons, "We were beaten by the village Bethels!"

A circuit may be composed of as many as forty churches or it may contain only a few. It may have one minister or it may have as many as a dozen ministers. Where the ordained minister is not available to lead worship, there the local preacher—a layman or laywoman—serves.



The Plan's the Thing

The church as a whole jealously guards the quality of this lay ministry. A careful training is given to candidates for "The Plan"—the printed schedule of services arranged for the oncoming three months. The candidate must pass written examinations in Old Testament, New Testament, and Christian Doctrine. He is orally tested, too, in his Christian experience and in his knowledge of John Wesley's notes on the New Testament.

In many circuits, apart from the quarterly business meeting of the local preachers, there is a study group in which monthly discussion is held on a theological book being read. Continually the preachers have before them some consideration of how they may better equip themselves for their task.

The task of making the quarterly Plan of their appointments lies with the superintendent minister. There never was a perfect Plan! The Plan-makers have not been free to plan certain preachers they would like to plan. Certain local preachers have not been given the appointments they would like.

Samuel Davis is pastor of Brunswick Methodist Church, Yorkshire, England. This year he exchanged with Dale E. Strong of Perry, Iowa, under the summer preachers' exchange program of the World Methodist Council.

Alas! ministers and local preachers are alike in this. The secretary of conference wrote to Mr. Merryweather of Yarm-on-Tees (Yorkshire) in February 1797:

"In stationing the preachers I believe I may say with truth we do the best we can in order to give general satisfaction. There are some circuits that but few preachers wish to go unto, and I think yours is one of that description. It has (I think) got into a bad name on some account or another. However I hope you will be satisfied with the preachers appointed to labour among you this present year."

When a superintendent minister is working in a circuit without any ministerial colleagues, and in a wide circuit, he has a most difficult task; for the chances are that he has but a small band of lay preachers also. In a circuit where there are more than two ministers, the superintendent may delegate the work of making the Plan to two of his colleagues, reviewing their work before the draft is sent to the printer.

How It Is Made

The actual work of making the Plan involves considerable care. As the time of the local preachers' quarterly meeting draws near, the superintendent minister gets notes from the brethren indicating the Sundays on which they wish to be left free of appointments.

By rule, they are expected to leave themselves available for *all* Sundays, but there are many reasons why the rule is not pressed. For instance, in a circuit well served by local preachers, the brethren feel that the home need is not heavy and they enjoy preaching. Therefore they feel at liberty to answer the many calls from hard-pressed circuits.

Notes from one preacher will come in to say: "Only morning appointments, please!" or "Only evening appointments." Another will write "Only every third Sunday!" Once I had a preacher who could only be planned on the Sunday following full moon! Another preacher must be planned only on every eighth Sunday. Some preachers are so forgetful that they send their requests after the Plan has gone to the printer.

The first job in making the Plan is to appoint the ministers Sunday-by-Sunday. Next we attend to the requests the churches of the circuit have made for particular preachers for special Sundays. We then proceed to appoint the local preachers available to the churches needing to be served.

Various factors have to be considered. Some local preachers are Sunday school superintendents or teachers and wish for light preaching work. Others like many appointments. Some do not like to go to certain churches, and the same holds true in reverse!

In smaller circuits, the Plan-makers are not free to consider these requests. Needs are so pressing that preachers must loyally accept the work for which they are planned.

The Plan-makers always try to space the preachers' appointments. The time available for sermon preparation is limited, so (as far as possible) the local preacher should have only one appointment at the one church during the one quarter. Where a circuit has a large preaching staff, it will not be as often as that. But you cannot always achieve good spacing. Preachers often exchange appointments among themselves, and so "queer" the sequence the Plan-maker tries to make.

There is another factor which works against an even distribution of lay preachers' appointments. Here is a Sunday when you are wanting a preacher for a certain appointment. You look down the list of preachers and find no man available except one who was there recently.

The most difficult Sundays to fill are the festivals. Christmas, Easter, Whitsunday, and Covenant Sunday are days when the lay preacher likes to be free.

Appointments Checked

When at last the Plan is completed, every appointment is checked. With a sigh of relief, the superintendent minister sees that it goes to the printer. Before he folds it in the large envelope, he gives it one last look-over and wonders, "Will this be the perfect Plan—not a single mistake, every preacher satisfied, every church pleased?" "'Tis a consummation devoutly to be wished," but never (I fear) to be gratified.

I have spoken much of British Methodism's machinery of Plan-making. But efficient ministry of the Word is not made by good machinery. It lies in the hearts of the brethren. In this day of wide spiritual desolation and of neglect of the Bible, every appointment on the Plan is a high responsibility.

Ian Maclaren drew a word picture of a young Scottish minister preparing for his first Sunday in his first charge. His theological college record had been brilliant and he had wanted his first sermon to be in keeping with that record. But the voice of his dead mother had come to him: "I'll not be here when you preach that sermon; but I'll want you to remember to use it to speak a good word for Jesus and I'll be satisfied!"

This is the first and last task of our great company of local preachers: to bid every man come to the feet of the Saviour.

Monday Morning

Lifetime Fellowship

By GRAHAM R. HODGES

CENTERVILLE, U.S.A.—John Sm well known by many friends here, v given a Lifetime Full Expense Fello ship yesterday at the Conference Protestant Churches.

Smith, who graduated from the C terville High School, was ordained a installed last night as pastor of Mainville Community Church. He gra uated from Blank Divinity School June.

The Lifetime Fellowship provide salary to cover his living expenses, rate of payment to vary with his fam needs. By the terms of his contract is also guaranteed a house to live certain business expenses, and a p sion for himself and his wife when retires at sixty-five.

Commenting on his award, Sm said: "It's hard to believe. I think m isters are blessed beyond any ot profession. Here I am. Actually be paid to do the very thing I want m of all to do in this world. If I ha million dollars and never had to lift hand to earn a living, I would s want to be a minister of the Gos Many men take jobs they hate or wh bore them, just to feed their familie have the reasonable certainty of be a minister all my life and being pai

Smith is one of seven men who w ordained yesterday. Similar lifetime f lowships have been awarded to e one. Said one of the men: "My m concern is that we will grow la stodgy, and conservative and forget h most of the world lives. I think it wo be a good thing to fire every clergym every five years just to keep us on toes and remind us how the average lives."

Though all seven of the newly dained men admitted their jobs wo take their entire energy and devoti each one agreed with Smith that t felt strange that they were to be p all their lives for doing something t would gladly do for the joy of doing.

Graham R. Hodges is pastor of F Congregational Churches of Ticond oga and Crown Point, N.Y.

Albert C. Knudson---Liberal Conservative

By TAYLOR E. MILLER

Knudson was aware that truth cannot be confined to any single school or system. His approach can help in evaluating theological discussion of the Evanston Assembly.

THE PASSING of Knudson to the larger life one year ago last August, offers an opportunity for an evaluation of his thought. Though many will deal with his works far more extensively and critically than is my purpose here, I would like to offer a few comments on his relationship to the present climate in theology and particularly as that bears on the recent Assembly of the World Council in Evanston.

The late dean of the Boston University School of Theology is characterized in the title as a conservative. He would resist any attempt to relate him to neo-orthodoxy or continental theology, but one does not quote him out of context to cite the following: "In Christ Jesus we believe we have an instance of perfect union and communion between God and man, and in this perfect union we have something absolute and final." (p. 117, *The Doctrine of God*, Abingdon Press, $3.50)

The adjective, liberal, is assigned because he was acutely conscious of the most advanced studies in historical research, science, and philosophy. His invitation to the class, "Come now, let us reason together," was a wholehearted expression of the open mind.

Yet a deep personal affection for the late Edgar S. Brightman did not dim his persistent denial of finiteness of God. The "finitists" of the Brightman school have spread their doctrine far and wide in the name of Boston. It is well to remember that this graduate school product never quite captured the School of Theology where Knudson held sway.

Taylor E. Miller is assistant professor of Theology, Boston University School of Theology.

Perhaps Knudson's greatest contribution was to reconcile a theistic view of the absolute God revealed in Christ with a scientific interpretation of the universe. He could say that "In principle there is no conflict between pure science and pure religion. . . . One is concerned with facts, the other with their ultimate interpretation. Science permits a theistic interpretation of the world; and that is all that theology has a right to ask of it." (p. 144, *The Doctrine of God*)

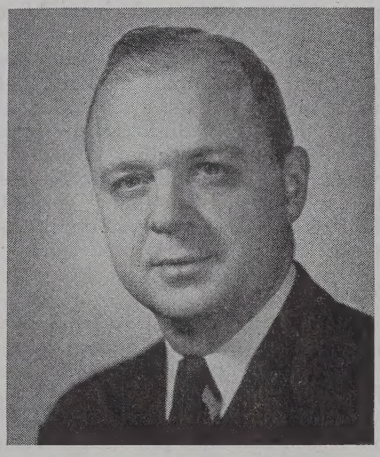
This is the same attitude characteristic of William E. Hocking of Harvard. He explains that "objectivity of mind is the most germane fruit of religion; and science becomes possible only through long discipline of worship." (p. 513, *The Meaning of God in Human Experience*, Yale University Press, $5.00)

Both Hocking, the philosopher, and Knudson, the theologian, prepared the way for Francis J. McConnell to say, "I have always . . . conceived of the divine limitations, as shown in the creation of a physical universe and the creation and conservation of a world of men, to be self-ratified as obligations expressing the moral nature of the Creator." "If there are limitations which seem essential to the Divine Life, they are essential because of the moral nature of the Christlike God." "The Absolute God comes to concrete revelation in Christ." (p. 296, *Is God Limited?* Abingdon Press, out of print) This great social prophet of the twentieth century reveals his greatest insights for me in his Christ-centered theology.

The fact that Knudson, Hocking, and McConnell were trained against the background of sturdy philosophical idealism and theism provided a broad base for their common understanding of the relationship between God and man in the world and beyond the world. For Knudson and McConnell it was no break with this training to find a culmination of the God-man relationship in Jesus Christ, the divine Son of the absolute though rational Father.

Such a concept led to a very deep appreciation of the Church, which embodies this relationship. It is rather surprising to contemplate the divorce between the sacramental and evangelical concerns of the church during the early part of this century in America.

A strong Christology should uphold both. It did in the life of John Wesley. In contemporary phraseology he would probably be classified as a conservative theologian. He was keenly sensitive to the sacramental means of grace. His evangelism was triumphant. And a social revolution followed in his wake. Of course, his genius for organization made it possible for him to successfully implement all of these concerns; but one must not be led astray into calling him primarily an activist. The underlying and strengthening power of his theology was his constant interest.



Influence of Wesley

How does this clarify a view of Knudson? He was greatly influenced by Wesley's life and thought. McConnell's biography of Wesley illustrates an intimate feeling for the founder of Methodism that was shared by Knudson. He followed directly in the Wesley tradition that evangelical and social zeal proceed from a firmly grounded faith in Christ as Lord and Savior. Yet, reflecting his early American Protestant experience, Knudson was never particularly interested in Wesley's deep concern for the great liturgy and order of historic faith.

The recent liturgical movement in Protestantism has rediscovered Wesley's

concern at this point. It can bring a new surge of vitality into the life of the Church if the balance which Wesley maintained is steadily affirmed: theology, worship, evangelism, and ethics.

Still, Knudson's light treatment of the role of worship did not deter him from the spiritual wealth of tradition in the life of the church. He wrote, "The 'invisible' church is the one truly catholic church. It exists in and through the 'visible' church or churches but is identical with none of them. It is the church viewed as an ideal spiritual fellowship and as such is an object of faith rather than a historical institution.

"But there is also a sense in which the unity of the church may from the Protestant standpoint be regarded as an empirical fact. Despite the many divisions and conflicts within the church there is a general conviction that . . . religious organizations which bear this name [Christian] . . . have a community of faith that sets them apart from the rest of mankind. And the recognition of this community is itself a bond of union among them, constituting them in a sense one church. In other words, the sense of unity and universality is implicit in the Christian faith." (p. 240, *The Principles of Christian Ethics,* Abingdon Press, $3.00)

Freedom

Metaphysical freedom was a major and necessary part of Knudson's doctrine. "The whole Christian conception of the supreme worth of man rests on the assumption of his freedom. It is for this reason that such profound interest has attached to the question of free will."

This view may not harmonize with the Barthian view of man, but it certainly removes Knudson from any real association with the school which some of the followers of Whitehead call religious naturalism. I am even willing to take an "out on a limb" position and state that, as I knew him, he was far more in sympathy with Karl Barth's demonstration of the grandeur of God than he was with Wieman's attempt to unite religion and science.

Any minimizing of man's significance and consequent responsibility was an occasion for Knudson to attack with fervor. Yet the "depravity" of man under Barth was never as false as the nullification of man under naturalism. He had another quarrel with naturalism. "A naturalistic world-view leaves no place for such a person as the Christ of the New Testament . . ." (p. 307, *The Doctrine of Redemption,* Abingdon Press, $3.50). He went on to assert positively that "the theist has no difficulty in accepting the New Testament that 'God was in Christ' and in believing that Jesus stood in a unique relation to God" (p. 310-311, *The Doctrine of Redemption*).

"The True View"

As Knudson's students approach the widely varying points of view represented at Evanston may they remember vividly his fairness. If he had been asked for a judgment on the preliminary situation he would perhaps have carefully appraised both the neo-orthodoxy of Paul Minear and the religious naturalism of Harold Bosley as the two extremes.

He would delight in Minear's brilliant New Testament scholarship and admire Bosley's intricate investigation of the new realms in scientific logic. Then with that twinkle in his eye he would say, "Let us consider the 'true view.'" Knudson's view was not only true as he saw it, but it always incorporated all of the value that he could possibly elicit from views expressed by others.

Thus Professor Robert L. Calhoun's opening address at the World Council Assembly would have warmed Knudson's heart. Its fine adjustment of differences without compromise of principle was very close to his own approach.

A certain degree of classification was necessary for purposes of explanation and instruction, but he never wanted to limit a man by classifying him and such is not intended in the positions associated with the two scholars mentioned above. Knudson was proud of his own association with Bowne's personalism. Yet any man who followed Knudson's process of constantly increasing awareness of the wider and deeper implications of truth could not be confined to any school or system.

There is danger in trying to establish a position in theology beyond the basic principles of our faith. Some views are so broad that they have been spread exceedingly thin. Others concentrate on driving a narrow, pointed shaft deep into the soil of faith and then leave very little room for the wide range of the Christian fellowship.

Knudson sought a balance without compromise of truth or logic. He liked the King James translation of the thirteenth chapter in Paul's first letter to the Corinthians, for "charity" was to him a term with great wealth of meaning. He lived in the light of that word as he taught its meaning.

This discussion of the term, love or charity, also brings to mind the fact that he hardly ever mentioned Christian love in the classroom without noting that this was the Greek *agape* as distinguished from *eros.* Love and charity were strong and almost aggressive emotions in his concept of the Christian faith.

Description of Sin

The Dean's logical approach to problem can be seen in his descriptio of sin. "It is characteristic of sin that carries with it a penalty. It not onl awakens the divine disapproval bu calls forth a corresponding mode c treatment that aims at its extinction. (p. 269, *The Doctrine of Redemption*) Knudson goes on to explain that Go has provided for the possibility of sin b creating free beings, but the responsi bility for sin is man's alone.

The certainty of sin is classified a practical rather than necessary in orde to maintain the absolute goodness o God. But there is no attempt to mini mize its reality. Knudson uses the terrible reality of sin to emphasize God' faith in man's "ability to avail himsel of the resources of divine grace" rathe than man's depravity.

Affirmation is dominant in Knudson's description of redemption. "Man may through what he regards as his own strength improve his earthly lot, and he may to some extent discipline and cultivate his own inner life." But, "only God can save." Here is revealed the great strength of Knudson's position as a conservative. "Indeed, those who have made the most strenuous efforts to save themselves, such as Paul, Augustine and Luther, have eventually become most conscious of their failure. . . . True redemption, together with its consciousness of triumph over the world, can come only from a divine source.

"In view of this fact it was a most significant act of faith when the early disciples proclaimed Jesus as the Saviour of the world. By so doing they placed him in a unique relation to God and also in a unique relation to his followers. . . . To believe in God is for the Christian to believe in Christ. . . . This unique fact sets Jesus apart from all other religious leaders. He is Redeemer in a sense that they are not. He mediates between God and man. He is the perfect revealer of the Father and a redemptive power in the lives of men." (pp. 281, 282, 283, *The Doctrine of Redemption*)

This positive conviction that *God was in Christ reconciling the world to himself* led Knudson to a sturdy yet humble assertion of the Christian hope. "The final outcome," he said, "is dependent on the will of God and on the worth he attributes to the individual. No one has a metaphysical claim to immortality. The one basis of our hope is the divine grace and the divine rationality; and other ground than this we do not need." (p. 497, *The Doctrine of Redemption*) Thus his own passing was a gentle fulfilment of a familiar trust in the great adventure.

Still Seeking an Idea

Methodism's world-peace effort in recent weeks has shown signs of gaining momentum. Some of the preparations for the Crusade for World Order were slow in being formed, but results are beginning to show.

By the time the national district superintendents' conference meets in Chicago this month, the study booklet treating themes on which pastors are asked to preach next February is expected to be ready. Articles on the themes of the crusade have appeared in *Christian Advocate*. We expect to present background material related to crusade themes in early issues of THE PASTOR. The Board of World Peace for some weeks has been distributing information and resource material to pastors and others.

What may turn out to be a significant phase of the crusade is a series of regional world peace conferences, the first of which was held at Garrett Biblical Institute in Evanston on the heels of the World Council Assembly. At this meeting of conference world peace chairmen and others, O. Frederick Nolde, director of the Commission of the Churches on International Affairs, was available to explain the function of this agency, which was created by the churches in 1946. It represents a new venture in international ethics.

The CCIA operates a two-way line of communication between church leaders and international groups and governments. Many persons feel that there is a new Christian peace movement developing, Nolde said. There is a new feeling that the gospel of Christ is relevant to the problems of peace in our time. Bringing to bear this Gospel upon governments of the nations requires hard study and technical skill. While church conferences on peace are important, Nolde pointed out, the issues do not accommodate themselves to such meetings.

That was the purpose, therefore, in setting up the CCIA so that Christian thinking could be brought to bear through resolutions at the times and places where momentous decisions are being made. Perhaps in the course of the Methodist Crusade for World Order we can find new and effective ways to co-operate with the CCIA as it carries out its work.

Some have felt that the Crusade for World Order got off to an unusually slow start. Various explanations for this have been put forth, some of which have had plausibility. The chairman of the Bishops' Commission on the Crusade has made a point of the fact that the Council of Bishops were *requested* and not *instructed* to lead the crusade. The implication seems to be that a request has a lower priority than a directive, which perhaps it does.

It is not necessarily a criticism of the Council of Bishops to point out that so far none of their number—nor anyone else—has turned up a truly creative idea to build upon and spark the crusade. New, creative proposals must be worked out for each new united effort of Methodism. The Crusade for World Order cannot be built upon the same formula as the Crusade for Christ or any other churchwide advance, it has been observed. Perhaps "the idea" will come as Methodism gets further into its crusade.

It is not too soon to begin preparing to preach on the three themes to be presented throughout the church in February. The forthcoming study booklet is designed for use of the whole church—laity as well as clergy. The bishops hope that pastors will organize groups of laity to discuss "The Meaning of Peace," "The United Nations," and "Disarmament," which are the themes for February sermons. A fourth theme for discussion is "U.N. Charter Review and Revision." The crusade, at least in this February phase, thus appears to be a study movement. That is important; for we cannot know where to take hold in making the voice of the church effective in world peace until we are acquainted with efforts already being made toward world peace, and possibilities to be explored. One helpful document that pastors might study is "Christians in the Struggle for World Community," the report of the section on international affairs to the World Council Assembly. It may be that out of all such study the idea the church is seeking will come.

And He Shall Reign

Eugene L. Smith, secretary of the Methodist Board of Missions, in a report on his recent travels in Korea tells what it is like to hear the "Hallelujah Chorus" sung in the devastated town of Taejon by a choir made up mostly of refugees.

He writes, "nearly everyone had lost members of his or her immediate family. They came from fragile shacks. These were they who live in 'the great trap.' Yet from those pathetic dwellings they came with clothes immaculate. Out of their hardship they sang the "Hallalujah Chorus" with deeper meaning on their faces and in their voices than I have ever witnessed."

A young pastor, apparently without former musical training, had assembled a choir of thirty-five young persons. Smith praised his natural music genius and his indomitable devotion.

"His congregation had no place to worship so he gathered those young people together. He trained them to sing. They gave concerts in many U.N. military camps. From the offerings they built their church. The congregation is growing. The church is now overcrowded. Concerts will no longer raise money, for U.N. troops are leaving. . . ."

To help these people, the Bishops' Appeal for Korea calls for a special offering in every one of Methodism's nearly forty thousand local churches on Sunday, November 14.

Slants on the Religious

By NEWMAN S. CRYER, Jr.

Compassion and Gadgets

It seems that some recent travelers visiting Albert Schweitzer's hospital in French Equatorial Africa appeared disillusioned because "the good doctor hasn't been making use of all the modern medical facilities put at his disposal by friends in America and Europe."

These travelers also "observed that the mattresses in the hospital sick room were without sheets," and that "the hospital at Lambarene isn't the most crisply scientific place in the world."

They have missed the point according to an editorial by Norman Cousins in *The Saturday Review* (Oct. 2).

"The point about Schweitzer is not whether he brought a gleaming modern hospital to Lambarene. The point about Schweitzer is that he brought the kind of spirit to Africa that the dark man hardly knew existed in the white man."

Cousins continues, "we live at a time when people seem afraid to be themselves, when they seem to prefer a hard, shiny exterior to the genuineness of deeply felt emotion." Today people seem unable to appreciate such virtues as compassion, partly because of the gadgets of our age.

Concludes the editor, "at a time when men possess the means for demolishing a planet the only business that makes sense is the business of inspired purpose."

Marriage Counseling Approved

Two weeks before the Methodist Family Life Conference was held in Cleveland, Ohio (October 8-10), Protestants of Canada took steps toward providing adequate marriage counseling service.

The General Council of the United Church of Canada, meeting in Sackville, New Brunswick, adopted a report at its biennial meeting approving marriage counseling as a proper function of the ministry.

The report was that recommended by the church's Marriage Guidance Council, which was set up four years ago. This council announced that it is now studying, according to Religious News Service, the following matters:

"Preparation of a statement on the biblical and theological foundation of a Christian view of sex, marriage, and family responsibilities.

"Development of a clear, positive, and adequate statement for the church on socially responsible parenthood.

"More serious and adequate attention to Christian education for marriage, including sex education for the young, preparation of young people anticipating marriage, and parent education.

"Study of legislation affecting the family, particularly as it concerns divorce, including diagnostic investigation by court specialists, and treatment where necessary for troubled marriages before overtures for divorce are entertained.

"Better training of ministers and more effective use of community resources for pastoral counseling, especially in cases of marriage crisis and threatened separation.

"The place and function of marriage guidance centers, similar to those established in Great Britain."

The council indicated that it intends to study in the future questions dealing with sex matters, including birth control. Details were not announced, however.

This action does indicate a forward step on the part of the United Church of Canada.

In preparation for the Methodist Family Life Conference in Cleveland, at least eighty-two annual conferences worked ahead of time to prepare background material. "A Report on Family Life," from the Colorado Conference was published in the September issue of THE PASTOR. If the prevailing marriage counseling practices, as revealed in this report, are typical of The Methodist Church generally, we have a long way to go in developing adequate marriage counseling for all Methodists in the United States.

Working Mothers

The Canadians have become acutely aware that working mothers are a significant factor in the problem of family life today, and they are taking steps to find out more about it. The United Church in its meeting in Sackville urged a government inquiry into the subject of working mothers.

A report treating this matter also called on mothers who do not need to have jobs to stay at home with their children. It pointed out that the number of married women working in industry in Canada "has increased from 4 per cent to 11 per cent of the labor force in the years between 1941 and 1951."

It was added, "there is much family disorganization, especially in industrial areas where women, in addition to their responsibility as mothers, have been compelled by economic and social circumstances to take paid employment outside their homes. Many of these married women are mothers of small children, and their work requires that they be separated from them at the very age when these children need warm affection and continuous relationship with their mothers seven days a week."

The report also suggested that a contributing cause to the large number of working mothers was the present-day emphasis upon possession of *things*. This emphasis has been so great "as to almost price motherhood out of existence" the report continued.

It would seem that this is an apt way of stating a problem that exists in the United States as well as Canada.

Ministers Poorly Paid

Any of our readers who have trouble making ends meet financially may be interested to know that Methodist ministers in New Jersey have the same problem, according to William R. Gufflick, superintendent of the Trenton district.

This was brought out in a combined report of the district superintendents to the one hundred-eighteenth annual meeting of the New Jersey conference. Gufflick said that in some instances pastors must neglect some of their work on the church because of the necessity to do outside work.

Only 18 out of 379 churches in the conference provide annual salaries of $5,000 or more for their pastors, according to the report. Only 11 churches pay their ministers more than the prevailing rate for laborers.

A slightly different story is to be found in a report on salaries of ministers serving congregations of the Presbyterian church in the U.S.A. They receive an average annual salary of $4,932 the denominations Board of Pensions reported recently in Philadelphia. This is an increase of 36 per cent over the average in 1948, and includes an average allowance of $343 for use of a manse.

The average annual salary was computed on the basis of returns from 5,597 ministers. Those clergymen serving as chaplains, foreign missionaries, and seminary professors were not included, it was said.

Preview

Bishops Ask Relief of Korea Suffering

(By W. W. Reid)

Responding to a widespread demand on the part of Methodist people that a church-wide effort be made to provide tangible relief for the churches and people of Korea still suffering from the efforts of recent fighting, the Council of Bishops and the Council of World Service and Finance have given approval to such a campaign in November. It is known as the "Bishops' Appeal for Korea."

Sunday, November 14, has been designated as the "Day of Opportunity," when in local churches the gifts of the people will be gathered into the treasury. There will be no "askings" and no assignment of "quotas" to churches or conferences: it will be a freewill offering that will help meet human needs at many points of suffering in Korea.

Of the total received, 70 per cent will be administered directly in Korea by the Board of Missions; 30 per cent will be used in the program of the Methodist Committee for Overseas Relief in Korea. Most of the MCOR program—aid to orphans, widows, Christian workers; medicines, food, clothing; educational provision—is administered by Methodist missionaries or by Methodist U. S. Army chaplains already on the field.

According to Methodist Bishop Hyungki Lew, of Seoul, and other authorities, here are some of the estimates of the terrible struggle that has wrought devastation and destruction in Korea *and is now going on:*

—at least 500,000 orphans without care, plus 50,000 in orphanages

—300,000 widows with dependent children

—at least 1,000,000 homeless refugees scattered throughout South Korea

—2,000,000 lives have been wiped out

—1,000,000 homes have been destroyed

—75 per cent of all churches have been destroyed or damaged

—there are at least 20,000 amputees; half of them are children

—the U. N. says Korea now can produce only 10 per cent of its needs, 95 per cent of all factories being levelled

For Christmas Worship

A family worship service for use at Christmastime has been produced by the Methodist Board of Education in an effort to emphasize Christmas as a Christian festival.

In the form of a four-page folder, the service is for use in family worship in the home on Christmas day. The suggestion has been made by the board's Department of the Christian Family that nine o'clock Christmas morning be set aside for family worship in Methodist homes across the nation.

On the cover of the special four-page service prepared for this year is a color picture of "The Holy Night," by Feuersten. The folder includes suggestions for the observance of Christmas.

Orders should be sent to Service Department, Box 871, Nashville, Tenn. ($2.00 a hundred, 30 cents a dozen, cash with order.)

What They Are Reading

Estimates of what Christians are reading in many parts of the world will be featured in a special book number, dated November 18, of *Christian Advocate*, the national news-journal of Methodism published in Chicago, Illinois.

From Johannesburg in South Africa, Novi Sad in Yugoslavia, Manila in the Philippines, Santiago in Chile, from Singapore and London, *Christian Advocate* has received lists of top-selling books that are being read by church people.

These features, along with others of interest to book lovers, will appear in the special book number.

FOOD is not something to be treated lightly in Korea, where there are 500,000 orphans, 500,000 destitute persons, and 1,000,000 refugees and war sufferers (United Press Photo).

Alcohol-Education Aids

More than 100 "tools" for alcohol education are listed in a new catalogue recently published by the General Board of Temperance.

"Dozens of new items have been added to the list of materials the board makes available," according to Caradine R. Hooton, executive secretary.

Included in the catalogue are brief descriptions of motion pictures, film strips, plays and printed leaflets, brochures and books, all touching on phases of the alcohol problem. For instance, "The Pink Christmas Tree" is a new play dealing with moderate drinking and its effect on a suburban home. A new book, "Blueprint for Temperance Action," outlines projects.

Single copies of the catalogue and sample packets of materials are free from the Methodist Board of Temperance, 100 Maryland Avenue, N.E., Washington 2, D. C.

Church School Convention

Three thousand Methodists are expected to attend the Twenty-third Quadrennial Church School Convention, sponsored by the National Council of Churches, in Cleveland, Ohio, on July 27-31, 1955.

Methodists will thus constitute almost one-third of the ten thousand persons expected. A program is being planned with emphasis on great singing and other types of inspirational services. The theme for the convention will be "Teach Christ Now in Home and Church."

Consider Pension Rules

Work on proposed changes in the pension rules of The Methodist Church occupied the time of the Committee on Pension Legislation during its September meeting in Chicago.

One item considered was the possibility of providing reciprocity arrangements whereby The Methodist Church may, under certain conditions, preserve the pension rights of pastors transferring to the ministry of other denominations.

Two more meetings of the committee are anticipated before the proposed pension legislation will be shaped up for presentation at the 1956 General Conference in Minneapolis.

Methodists Want 200 New Missionaries

Engineers, laboratory technicians, and office secretaries are among those needed for home and foreign mission service in the 1955 recruitment, according to the Missionary Personnel office of the Methodist Board of Missions.

Foreign mission needs include 200 young people within the next year for regular lifetime service in mission stations in Japan, Korea, the Philippines, Southeast Asia, India, Pakistan, Africa, and Latin American fields.

In addition to college graduation, experience in the candidate's chosen line of work, and sound mental and physical health, the new missionaries should have "a desire to share Christian faith and experience in all phases of living."

Candidates for regular foreign service or as commissioned workers in home fields of the Woman's Division of Christian Service should be between the ages of 23 and 35.

Educators, ranging from nursery school teachers to college professors, are needed in the overseas schools of the Board of Missions. Nurses—both hospital and public health—doctors, social workers, ministers, Christian education workers, administrators, secretaries, technicians, engineers, and builders are being recruited.

For the United States, teachers are needed for mission schools; nurses, technicians, and dieticians for hospitals; social group and caseworkers for community centers and children's homes. Rural church and community workers and administrators are sought for institutions maintained by the Woman's Division of Christian Service.

The 1955 "Fellowship for Christian Service" seeks 50 unmarried young men and women, between 21 and 28, who have completed their college work and are ready to dedicate three years of service as workers of the Methodist Board of Missions abroad, beginning June 1955. These "special term" workers are needed as teachers, Christian education directors, pastors' assistants, nurses, secretaries, laboratory technicians, and agriculturists.

The "U.S.-2" program offers similar opportunities for young college graduates in mission institutions in the United States for two years and in Alaska, Hawaii, and Puerto Rico for three. The special term missionaries will receive, in July and August of 1955, six weeks of specialized training.

Information on missionary service is available from Office of Missionary Personnel, Board of Missions of The Methodist Church, 150 Fifth Avenue, New York 11, N. Y.

Council Maps Drive Against Loyalty Oath

San Francisco (RNS)—A campaign aimed at securing repeal of California's Backstrand-Leavering Act, which denies tax exemption to any church that does not sign a loyalty oath, was launched here by the Northern California Council of Churches.

At a meeting of a Council commission it was decided to draft a better law than the present act "but one which will still prevent subversive groups or individuals from getting tax exemptions." The commission will organize statewide support for passage of this measure as a replacement for the Backstrand-Leavering Act.

More than two dozen California religious groups had previously expressed opposition to the present law on the ground that it violates the principle of Church-State separation.

Three members of the State Assembly who attended the commission meeting expressed sympathy with church opposition to the oath. They said, however, that the churches were "partly to blame" for its existence because they had not voiced their sentiments a year-and-a-half ago when it was being drawn up.

"Many legislators feel we may be overdoing this loyalty oath business," Representative L. H. Lincoln (R-Oakland) said. "Most of us have an open mind on the matter and we'd like to see you working on some more acceptable alternative."

Robert Moon, chairman of the commission, assured the assemblymen that his group would discuss the question with as many church and civic groups as possible before the legislature convenes in January.

"And we're not going to try to get a special exemption just for churche he added. "We're going to fight t loyalty oath for everybody."

Moon's assurance was given in r sponse to statements from the leg lators that "anyone who votes agai a loyalty oath is called a Communi and that they could not provide leade ship unless their constituents "we along" with them.

Trevor Thomas, a Quaker offici suggested that "surely, somewhe along the line, you've got to take hc of a principle," to which Rep. Byr Rumford (D-Berkeley) retorted th "if you take hold of a principle, you' out of office."

Plan Christmas Parades

Renewed efforts are being made b councils of churches and other Chri tian groups to encourage the Christia observance of Christmas.

In addition to religious services th will be held in the churches and els where, churchmen in many plac around the country are seeking transform some strictly secular aspec of pre-Christmas festivities as the have been carried out in previou years.

Merchants and civic leaders in Lan sing, Michigan, plan a parade for No vember 26 this year, the day aft Thanksgiving. They have adopted th theme, "Put Christ Back Into Chris mas," and are stressing religious theme for parade floats.

Churchmen will not participate, ap parently, as representatives of organ ized church groups, and the show is be ing sponsored by the local merchan association, Chamber of Commerc labor unions, and other organizations.

Only one Santa Claus is to be in cluded in the procession. Non-religiou objects, such as snowmen, or characte from "A Christmas Carol" may be in cluded, but only those based on rel gious themes are to be eligible fo awards.

A movement to encourage the Chris tian observance of Christmas is bein sponsored this year by the Methodi Board of Evangelism. The Board Temperance is co-operating. Taking more positive note, the slogan adopte is "Christmas for Christ." It is unde stood that this board is encouragin councils and local church groups to giv wide publicity to this slogan and participate in all efforts to carry out i spirit.

Meanwhile, it is reported that th year's Christmas "Parade of the Caro ers" in Elkhart, Indiana, will incorpo rate re-enactments of Christmas cus toms around the world.

Massed choirs from the city's churches plan to participate in this program. It is to be staged in front of a downtown hotel on the evening of December 23 this year.

Eighteen of forty-one foreign consulates solicited for help had agreed three months before Christmas to send photographs, posters, flags and other materials for use in connection with this event.

Ministers Launch Community Drive

DALLAS, TEX. (RNS)—Dallas began its thirty-second annual Community Chest drive with a traditional "pastors' meeting" in a local hotel. Of the five hundred chest workers and well-wishers present half were clergymen.

"This is one of the very few great city campaigns which is opened with a day of prayer and with the ministers kicking it off," said John F. Anderson, chairman of the chest's church relations committee.

"At this meeting, pastors of all faiths sit down to break bread together—then take the story of the agencies to their people," chest president Dick Price told the audience.

Campaign chairman Frank Heller, who will direct the drive to raise $2,122,112 for thirty-seven chest agencies, reported that "six thousand volunteer workers have been recruited—we ask you to continue to give your support and in addition please give your prayers for the success of the campaign."

Alsie Carleton, president of the Dallas Pastors Association, called the chest "one of the finest interracial and interfaith movements in the city and we will urge our people to support it with at least one day's pay."

"Man bears a two-fold relationship—to God and to his fellow man," said H. H. Hobbs, pastor of Oklahoma City's First Baptist church.

"Jesus said '. . . *love your neighbor as yourself: . . .*' and sharing is a principle that goes back to the very foundation of the universe. We have a responsibility as religious leaders to make people see that this is their responsibility."

The Oklahoma minister told how chest director Fred M. Lange toured Dallas chest agencies with him.

"I realized how impossible it would be for one church or one cathedral or synagogue to foster this program," he said. "In a complex society such as ours, the only reasonably way to do a better job is to pool our energy and resources such as we do in the chest."

Hobbs was introduced by W. Harrison Baker, superintendent of the Dallas Methodist district. The invocation was given by Hillel E. Silverman, rabbi of Congregational Shearith Israel, and the benediction by William F. O'Brien, pastor of the Cathedral of the Sacred Heart.

Executive Secretaries Seminar Announced

Twenty executive secretaries of annual conference boards of education will meet November 22 to December 11 to study ways in which to improve Christian education in the local churches of Methodism.

Leaders of the program, to be held in Nashville, Tenn., include Dean John Keith Benton of the Vanderbilt University School of Religion, Professor Willard Goslin of George Peabody College for Teachers, and executives of the three divisions of the General Board of Education.

The seminar will deal with new trends and circumstances of the church's educational program, and the aim is to help those who attend to plan for work in their respective conferences. One hour each day will be given to a study of the philosophy of Christian education.

All conference executive secretaries are invited to participate in a program during the following week, December 13-17, it was announced.

Protestant Agencies Issue Survey on Voting

WASHINGTON, D. C. (RNS)—Ten national Protestant agencies have joined to publish a non-partisan survey of votes cast by members of the eighty-third Congress on key roll calls.

Purpose of the survey is to help voters become better informed on public issues and show them where their representatives in Congress stand.

Among the roll calls listed in the report are those on reciprocal trade act extension, shipment of wheat to Pakistan, legalization of wiretapping, public housing legislation, tidelands oil, farm price supports, and the Bricker amendment.

Groups distributing the roll call are the Council of Christian Social Progress of the American Baptist Convention, Brethren Service Commission, Council for Social Action of the Congregational Christian Churches, Commission on Christian Social Action of the Evangelical and Reformed Church, Friends Committee on National Legislation, Board of Christian Social Action of the American Lutheran Church, Division of Public Relations of the National Lutheran Council, Woman's Division of Christian Service of The Methodist Church, Board of World Peace of The Methodist Church, and Department of Social Education and Action of the Presbyterian Church, U.S.A.

Coming Events

Information for this section should reach the office of *The Pastor* six weeks before the event or conference is scheduled to take place, or as far in advance as possible.—Ed.

Nov. 1—All Saints' Day.

Nov. 3-4—Youth Emphasis Advisory Committee meeting, Morrison Hotel, Chicago, Ill. Bishop John Wesley Lord is chairman of the Committee.

Nov. 4—Board of Managers meeting, American Bible Society, New York, N. Y.

Nov. 5—World Community Day.

Nov. 5-7—Young adult tour of Tampa, Fla. The main theme is: "Church at Work in the City." This tour is sponsored by the Board of Education and participants come from the Southeastern Conference.

Nov. 7-10—National assembly of United Church Women, Cleveland, Ohio.

Nov. 14—Bishops' appeal for Korea.

Nov. 14—Stewardship Sunday (United Church Canvass) NCC.

Nov. 16-17—General Board meeting, National Council of Churches, New York.

Nov. 18-21—Fall meeting of the Council of Bishops, Chicago, Ill.

Nov. 20-Dec. 2—Annual meeting of Curriculum Committee, Board of Education Building, Nashville, Tenn.

Nov. 21—Thanksgiving Sunday.

Nov. 22-24—National conference of District Superintendents, Palmer House, Chicago, Ill.

Nov. 22-Dec. 11—Seminar for Executive Secretaries of Conference Boards of Education and Interboard Councils, Board of Education Building, Nashville, Tenn.

Nov 25—Thanksgiving Day.

Nov. 28—Advent Sunday.

Nov. 28-Dec. 3—General Assembly, National Council of Churches, Boston, Mass.

Dec. 12—Universal Bible Sunday.

Dec. 13-15—Negro College Presidents Meeting, Board of Education Building, Nashville, Tenn.

Dec. 25—Christmas: The Birth of our Lord.

Dec. 26—Sunday after Christmas.

Dec. 26—Student Recognition Day.

Dec. 28-29—Biennial meeting of Conference Boards of Ministerial Training and Qualifications, National College for Christian Workers, Kansas City, Mo., sponsored by Board of Education.

Dec. 31—New Years' Eve (Watch Night).

Decisions of the Judicial Council

Digests of decisions rendered by the Methodist Judicial Council, at its annual session held at Southern Methodist University July 19-21, 1954, as reported by Methodist Information.

No. 104 [Readmission to Conference]

The Council of Bishops, at its December 10, 1953, session, submitted to the Judicial Council the following:

"A preacher in the North Carolina Conference withdrew under charges five years ago. The committee of investigation had already voted that a trial was necessary, but when the preacher withdrew and surrendered his credentials rather than stand trial, the records of the North Carolina Conference show that he withdrew under charges. Now this same preacher desires to be readmitted to the North Carolina Conference. The question is whether he must stand trial since the committee of investigation had voted that a trial was necessary five years ago or can he be readmitted under paragraph 993 of the *Discipline* of 1952 without standing trial under the old charges? In what manner can a conference be assured that there has been a complete amendment of life on the part of the former holder of the credentials? What committee of the conference should make such a recommendation to the conference?"

The Judicial Council, in its analysis, called attention to the fact that no one can be readmitted to the Annual Conference under Par. 993, as it deals only with the question of restoration of credentials, and then rendered its decision as follows:

DECISION

"It is the decision of the Judicial Council, therefore, that in the case referred to the Judicial Council by the Council of Bishops:

"1. The brother from the North Carolina Conference cannot be readmitted to the Annual Conference under Paragraph 993, but only through the regular procedure prescribed for admission in Paragraph 321 of the *Discipline*. In view of the fact that more than two years have lapsed since the charges were lodged by the Investigating Committee, and assuming that the minister comes to the Annual Conference with the proper recommendations as to his character and fitness for the ministry, no trial is necessary on the old charges presented by the Investigating Committee in order to have his credentials restored, or to be readmitted to the Annual Conference.

"2. The Annual Conference sets up its own standard of judgment on whether there has been a complete amendment of life on the part of the former holder of the Credentials.

"3. The Annual Conference may receive the recommendations of the Board of Ministerial Training and Qualifications which has examined the brother for his fitness for admission on trial, or they may refer the case to some other committee regular or special."

No. 105 [Power to Grant Supernumerary Relation]

The New York East Annual Conference, in May, 1953, raised the question of whether or not an Annual Conference can grant the supernumerary relation for more than five years if its Committee on Conference Relations is unwilling to vote for such recommendation, citing Paragraph 365 of the 1952 *Discipline*. The question was referred to the Council of Bishops for answer. The Council of Bishops referred the question to the Judicial Council for declaratory decision.

The Judicial Council, in interpreting Paragraph 365, called attention to Paragraph 22 of the *Discipline* which is a part of the Constitution of the Church and is paramount to any act of the General Conference relating to the same subject. This Paragraph 22 of the *Discipline* (Art. 11 of the Constitution) states that the Annual Conference is the *basic* body of the Church and has *reserved* to it "the right to vote" . . . "on all matters relating to the character and *conference relations* of its ministerial members."

It was also held by the Judicial Council that this right to "vote" on all matters relating to the conference relations of its ministerial members having been "reserved" in the Constitution to the Annual Conference, the General Conference has no power or authority to abridge that right; that the General Conference under Paragraph 8 (3) of the *Discipline* (also a part of the Constitution), can prescribe the procedure to be followed up to the vote, but it cannot deny or abridge the right of the Annual Conference regardless of the recommendations of the Committee through which the matter was brought before the Annual Conference.

The final paragraph of the decision of the Judicial Council is as follows:

"The answer to the question asked, therefore, is: The words 'upon recommendation of the Committee on Conference Relations' do not mean that the Conference cannot grant supernumerary relation for more than five years if it wishes to do so in spite of the contrary recommendation of its committee. The right to *vote* 'on all matters relating to the character and conference relations of its ministerial members' is specifically *reserved* to the Annual Conference by the Constitution and can not be abridged by any act of the General Conference. (See Paragraph 22, 1952 *Discipline.*)"

No. 110 [Status of Located Preacher]

The Judicial Council received the following petition for a declaratory decision from the New England Southern Conference:

"The New England Southern Conference, in session in Brockton, Mass. June 1954, by unanimous vote, petitions the Judicial Council of The Methodist Church, in compliance with Par. 914 (8) *Discipline* of 1952, to make a ruling, in the nature of declaratory decision, as to the meaning, application, and effect of Sec. VIII., *Termination of Annual Conference Membership*, Par. 375, By Voluntary Location (also Par. 209) with respect to the following particulars:

"It is understood that 'a member of an Annual Conference who locates at his own request thereupon becomes a local preacher with such orders as he has previously received.

"*Question I.* In the case of a member of an Annual Conference who has located at his own request is the continuance of his status as a local preacher dependent upon

"(a) The renewal annually of a license to preach by Quarterly, District, or Annual Conference action?

"(b) Is it dependent upon membership in a local Methodist Church and Quarterly Conference where he resides?

"*Question II.* In the case of a member of an Annual Conference who has located at his own request is the continuance of his status as a deacon or elder dependent upon his membership in a Methodist Church and a Quarterly Conference where he resides?

"*Question III.* If it is adjudged that the ministerial status of a member of an Annual Conference who has located at his own request is dependent upon membership in a Methodist Church and Quarterly Conference where he resides, after what lapse of time following location would or cease to have standing as a local preacher and as a deacon and/or elder, if no connection with a Methodist Church or Quarterly Conference has been established?"

The Judicial Council answered the questions as presented. The answers are summed up in the final paragraph of the Decision which reads as follows:

DECISION

"It is the decision of the Judicial Council, therefore, that a minister who is located voluntarily is not required to have his license renewed annually. His status as a local preacher and as a deacon and elder is dependent upon his membership in the Methodist Church and Quarterly Conference where he resides.

"A minister when located, automatically becomes a member of the Methodist Church and Quarterly Conference where he resides. He continues as a local preacher in that Methodist Church and Quarterly Conference or in such other to which he may be transferred until such time as he voluntarily surrenders his credentials or is deprived of them by a due process of trial."

God's Gifts in Bereavement

By ROBERT W. GORDON

A Funeral Meditation expressing the power of God to heal man's grief.

THE THIRTEENTH chapter of 1 Corinthians has been called Paul's hymn of love. Nowhere do we find so wonderfully expressed the meaning of Christian love as here. Some have said that this passage is "the Beatitudes set to music." In it we find how thoroughly Paul has become instilled with the spirit of Christ.

This is not usually the kind of passage that is read in a service of memory, and yet it carries some real meaning that speaks to our needs at this time of grief. Possibly we can better understand now than ever before when Paul says *now we see in a mirror dimly, but then face to face.* Now we know in part, but then we shall understand fully.

Our Knowledge Is Partial

There is nothing quite like the death of a loved one to make us realize how partial our knowledge is. There is much concerning life and death that we do not know. This earthly life of ours seems such a barrier to what lies beyond, and we would long to be able to see with these eyes just what is there.

Yet surely it is in the wisdom of God that our knowledge is partial. Faith must take us the rest of the way until we too find ourselves face to face with the glory of God. On that day, says Paul, we shall understand everything just as fully as God understands us now.

But there is far more to Paul's message than that someday we will understand more than we do now. His great positive assertion at the close of the message suggests that three things are the gifts of God, three eternal values that come to us in this hour of bereavement more than at any other time, and minister to the specific needs of our souls: faith, hope, and love.

One of the first and greatest needs of the bereaved is the ability to meet the first sudden shock, the tremendous emotional upset, and the sense of complete loss. The fact that one is a Christian does not diminish this sense of loss.

We ought never to assume that a Christian should not feel this grief and express it, for there is a great difference between natural grief naturally expressed and the hopeless, deranging despair that one so often sees in the non-Christian. Nevertheless, this shock, this loss, this feeling that life has tumbled in, comes to us and we find ourselves completely unable, of ourselves, to bear it.

The Gift of Faith

Here it is that God ministers to our need with his gift of faith. Perhaps all our lives we have tried to be followers of Christ and have believed in the God he revealed. In a rather abstract way we have believed that God was love, that he cared for each of us more perfectly than an earthly father does his children.

We have read and heard read those words of Jesus: *"Blessed are those who mourn, for they shall be comforted"* and believed with our minds that they were true but we did not really *know* it. We have perhaps thrilled at the sound of assurance of his words *"In my Father's house are many rooms; if it were not so, would I have told you that I go there to prepare a place for you?"* and yet, they were still just printed words on a page that did not really touch our lives.

But now has come the hour of testing and suddenly these things become a part of our faith in a new way. Perhaps we always wondered how our faith would hold up when on trial, and now we have found that God has strengthened us in a way that we could not have thought possible before.

It is like a boy learning to swim. He has read the manual, he has tried all the strokes, the kicking, the breathing, until they are almost perfect. But there comes a time when he must launch out across the pool trusting in the water to hold him up as he has been told it would. He believed it before, but not like he does when he successfully reaches the other side.

So it is with God's gift of faith which comes so wonderfully now, a faith that involves not just our minds but our whole being—heart, mind, soul, and strength.

Hope of Eternal Life

When faith has come to us to help bear the burden of the loss, our minds turn to thoughts of "What now? Will we ever meet again? Will we know each other in the next life?" Hundreds of questions force themselves upon us as we strain to know that the life we loved has not been destroyed for all time.

Here it is that God sends hope to us, the great Christian hope of immortality. Actually the New Testament attitude toward this is more one of certainty than of hope. There are some painfully inadequate ideas of eternal life abroad even among Christians. A favorite one is that our immortality consists of our deeds or of the memory people have of us. Some will say that our immortality consists of our influence through our children and their children and so on.

All these fall far short of the biblical conception. None of the foregoing require any faith, or any hope, or even any belief in God. Certainly we would not need any of the teachings of Jesus to support them. We could just sit down in our armchairs at home and figure them out.

The Christian hope of eternal life is centered in the love of God and the infinite value of human personality. We have come here today to honor ———, not his body which he inhabited for some sixty-nine years. Those who knew him and loved him know that the most

Robert W. Gordon is pastor of Grace Methodist Church, Joliet, Ill. He credits Dwight Ganzel, pastor of the Methodist Church, Loami, Ill., with the origin of the theme developed here.

important part of him is that which we do not see with our eyes . . . the mind, the spirit, the personality, this we know to be of infinite worth in the sight of God. This we believe has passed through the door of death into life.

The Christian hope is in a personal immortality and includes the belief that we shall one day be reunited. Jesus said to the man on the cross next to him, *"Today you will be with me in Paradise."* If there were to be no recognition, his statement would have no meaning for it would be of no comfort to be with Christ and not know it.

A third deep need at the time of bereavement is to have the feeling that we are not the victims of a trick of fate, alone in the universe, but that in spite of what has happened we are still known and loved by God. The final loneliness is to suspect that even God has forsaken us and in spite of our faith, such doubts will sometimes come.

Here again, knowing our great need God comes to us with new assurances of his love. It comes to us through family and friends. Within moments after the news of death comes we become aware of a gathering together, a tightening of the lines of friendship. We discover what it means to be part of a Christian community. Just as at baptism and at time of marriage there is a gathering together to share the joy, so at bereavement there is a gathering together to share the grief.

Not Alone

Those who called at the funeral home and those who are here in this service are saying by their presence, "You are not alone. We feel this too. We too have lost someone dear. No, our grief cannot be as great as yours, but in some small way we share it with you." Grief is too terrible a thing to bear alone. We need to share it, and one of God's gifts is that we find a new sense of his love as it comes through the love of friends.

We could not limit his love to that, though, for I think it is just as real an experience that it comes to us directly and more forcefully in our time of sadness, not only because He knows our greater need at this time, but because we know it also. Knowing that this is too much for human minds to cope with we turn to him with a greater sense of dependency than ever before and in so turning to him, he lets himself be found by us. Jeremiah states it in these words:

"For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope. Then you will call upon me and come and pray to me, and I will hear you. You will seek me and find me; when you seek me with all your hear, I will be found by you" (Jer. 29: 11-14a).

Idea Forum

Bible Reading "Marathon"

By F. LEWIS WALLEY

ASBURY Methodist Church observed Bible Reading Sunday on January 31. We celebrated this event as a congregation by reading the Bible through in a period of nineteen hours.

The following method was used: one hundred and fifty people volunteered to read six chapters from the Old Testament in their homes sometime during the day of January 31. Seventy persons volunteered to read aloud from the New Testament in the pulpit Bible in our church for a period of fifteen minutes in successive order from 2:00 A.M. until 9:00 P.M. the same day.

The newspapers of Allentown called it a Bible Reading Marathon. I did not fully appreciate the term "marathon" but it perfectly illustrates the manner in which the entire New Testament was read.

Bible Reading Sunday made our community and our congregation Bible conscious. We believe that approximately seven hundred and fifty persons were present at some hour listening to the reading of the New Testament from our pulpit.

We used a mimeographed reading schedule on which was a time schedule of the reading, the name of the person reading, and the number of chapters to be read. I shall be glad to supply sample copies of this reading schedule to pastors upon their request as long as they last.

Modern Madonnas

By IDA MAE SLOCUM

For our Christmas program of W. S. C. S., we presented a group of "Modern Madonnas."

This program was inspired by a Swedish movie I saw a few years ago in which the Christmas story was presented against a background of Sweden!

Using a large picture frame and the crib for each living picture, our young ladies represented in costume the madonnas of the different countries. There was a change of accessories—such as pottery, drapery, etc.

These pictures were supported by suitable music.

Represented were the following: Hawaii, India, China, South Americ Mexico, Japan, Holland, Norway, Ce tral America, Africa, American India Eskimo, Ireland, Gypsy, America.

Our pastor's wife was the Americ Madonna.

Churches Monopolize Airwaves in Johnstown

By ROBERT SHERER WILSON

A virtual monopoly of the airwav in Johnstown, Pennsylvania has be given the Ministerial Association for i morning devotional broadcast. T three radio stations of the city (WJA WARD, WCRO) have combined the facilities to provide time for a fifteen minute devotional broadcast at 6: A.M. each week-day morning.

A recent visit of Charles H. Schmi of the National Council Broadcastin and Film Commission to Johnstown f a day's radio institute revealed that l knew of no other city in the Unite States where such a monopoly has be given to Protestant churches. H pointed out to the local ministers th advantage they had, for people cou not turn to any other local radio st tion and not receive the same progra

Ministers of the association, numbe ing about seventy, take a week at time to present these broadcasts. Seve minute messages for each of six da are taped at one sitting (the previou week), then at the hour of broadca one of the stations sends out the pr gram with suitable recorded music; th other two stations pick it up and re broadcast simultaneously. Each of th three stations takes its turn originatin the program, with six months allotte to each.

Some have objected to the early hou of the broadcast, but many listene are on the receiving end. Johnstown an industrial community with man coming from or going to work at th early hour.

Sponsor Ball Games

By RELIGIOUS NEWS SERVICE

After a summer of baseball broad casts sponsored by Baptists instead brewers, radio station WGRC in Louis ville, Kentucky, has dropped all be advertising.

Charles L. Harris, vice-president an general manager, said, "We had be thinking of it for some time. We carr quite a lot of religion on our station, an it was just not consistent to carry be or wine advertising. When the Baptis came along and sponsored our afternoo baseball, we just decided to drop alco holic advertising altogether."

CHRISTMASTIDE PREACHING

Ideas for preaching and worship in the Season of the Nativity, Christmas Eve through Epiphany Eve. The traditional color for Christmastide is white.

IT IS WELL to remember that, although Advent marks ıe official beginning of the Church Year, in the typical rotestant church Christmastide is near the middle of the attern of our observances. As Clarence Seidenspinner and thers have reminded us our real "year" begins about the rst of September and there are several well-established bservances on our calendar preceding Advent. These in-ude Rally Day, World-Wide Communion Sunday, and hanksgiving Sunday.

In planning our Christmastide preaching this fact will ave a definite influence on our thoughts. Two other pre-ictable factors will also effect us, and we must plan care-ılly to handle them positively and effectively. They are ıe inevitable handicaps that a secular society places upon ur commemoration of the Nativity and our observance of ew Year's. Christ is, for multitudes, a secondary issue in ıe feverish and materially motivated activities that pre-ede and include Christmas. New Year's has become for ıst as many a time for a type of revelry that leaves little lace for worship or prayerful resolution.

It is real effort on the part of the minister to guard against tting the aura of tinsel, hilarity, and the hectic buying ıd trading of gifts take precedence in the activities of ıe church. Not only is there danger that Santa Claus will rowd out Christ, there is also danger that tinsel and ustle will crowd out the message of the season. Despair or ırrender are not the answer. Careful planning for real ervices of worship, aimed not so much at getting crowds or ıtertaining, will help to put Christmas back where it elongs.

ove Come Down

December 24, Christmas Eve. Luke 2:8-20.

Preaching will have an important but brief part in this ervice. It must not be omitted. The reference in Luke is ıggested because it is the most beautiful and the most be-ved record of the Savior's birth.

Since this should be definitely a "family affair" the ermon should avoid, as much as possible, any attempt to xplain or interpret the incidents of the story. Awe, wonder, ıd praise belong in the story and in the service. The Babe the manger is first of all a sign of life's everlasting iracle and God's continuous action. Angels' singing and a ar's descent are lesser and subordinate objects of wonder. The Babe is the center and the secret of the divine drama. Everyone loves a baby and no one could ever imagine a greater gift of God's love than the gift he gave in sending Jesus into the world. The wonder is made perfect in that he came in the form of a baby born in a manger. The story is simple, dramatically perfect, and spiritually the source of joy. It needs only to be told.

Also, because this service should be a family affair there should be brief but definite mention of the family into which the Christ Child came. It was a home of love where a first concern was for the welfare of children whom God had given. In such a home could the Child grow *in wisdom and in stature, and in favor with God and man* (Luke 2:52).

In many communities this will be the only weekday evening for almost a month when families can be united. Stores, taking advantage of the season, will be open evenings. Everyone will be caught up in the pre-Christmas rush. On Christmas Eve the stores in many places are closed and things will be quieted down. It would be a mistake for the church to overlook the needs and traditions of families for this particular evening. Many families, by long established custom, use Christmas Eve for the exchange of gifts. It can be a beautiful custom. The church should plan accordingly in order to allow and encourage the continuance of this practice.

By all means there should be a service at the church! It does not need to be long or elaborate. Families should be encouraged to come and sit together. The service should be as early as is practicable. Familiar carols should be sung, not neglecting some like "Away in a manger" (number 434, *The Methodist Hymnal*), lest the experiences and voices of children be ignored. In almost any church a children's choir, even if impractical at other seasons, could appear. This is much better than the custom, still in force in some communities, of a Christmas Eve "program" featuring miscellaneous recitations put on by the children for the pleasure of the adults. This choir might sing such a simple hymn as "Infant holy, Infant lowly" (number 105) as an anthem. It is lovely, seldom sung by adult congregations, and ideally suited to children's voices.

Candle lighting naturally "goes with" Christmas Eve, but the custom so popular a few years ago of having each person light a candle at the close of the service, is probably inadvisable. It is a hazard and should never be attempted without approval of the local fire department. It is better

omitted. This does not preclude the use of candles in profusion on the altar and on candelabra. The service could then close by the singing of such a well-known Christmas hymn as "Hark! the herald angels sing" (number 86) without the use of hymnals and with the main lights of the sanctuary dimmed or turned off. Another possibility, in some circumstances, is to close the service with several of the better known Christmas hymns thrown on a screen from a projector, with everyone urged to unite in singing. If this helps to unite families in a common experience of worship it is worth the introduction of such an informal touch in worship.

Many churches have made it traditional to hold a service composed entirely of music, scripture reading, and prayer. With but a little imagination any minister can adapt this tradition to the resources of his community and church. Where possible several choirs can effectively participate and a processional and recessional seem far more a part of the service than on some other occasions. Where the proper talent is available for direction and there is the willingness to make the effort, the use of pantomime in connection with scripture readings is very effective.

The Light in Darkness

December 25, Christmas Day. John 1:1-18.

In very few parts of our country are the people accustomed to a service on Christmas Day itself. But the church certainly should lay claim to a day which gets its meaning from the Christian faith and which should mark as much of a climax on the Christian calendar as Easter. The service should be held at a relatively early hour, nine-thirty or ten o'clock are suggested. Since Christmas will be on Saturday this year, thus bringing three services into as many days, the caution about keeping the service brief is all the more important. Most of our congregation will be adults and the sermon can be a little more on the theological side.

In a strangely mysterious way both reconciliation and revelation are united in the birth of Christ. John's whole concern is to give a spiritual interpretation to these mysteries.

First of all, God in Christ makes clear what God has always been. The Word was in the beginning. The purposes and nature of God were in the act of creation. God has not changed. The Word become flesh has made His changeless nature and purposes clear to man. The darkness of sin and fear cannot hide this great truth: God is, always has been, and always shall be the God Jesus revealed and taught.

Again, the light that shines in the face of Jesus Christ, revealing the glory and nature of God, is the same light that shines in our souls. There is natural response to Christ when we let our spirits yield to him simply because God has made us to find ourselves in the light that he reveals. *. . . to all who received him, . . . he gave power to become children of God; who were born . . . of God* (John 1:12-13). Much talk about God as "wholly other" neglects to give proper recognition to this important part of the Advent truth; that man's response (*all who received him*) is a real factor because of man's nature (*The true light that enlightens every man*).

Finally, and the crown of the whole matter is the central gospel theme: God who has always been the same and whose plans are always working out, *in the fulness of time* made his purposes and nature clear for any man to see. This uncovering is like light shining in darkness and joy and confidence become the proper Christian spirit. The glory of God shining in the face and through the life of Jesus Christ our Lord has also shined into our hearts and lives.

God in a Stable

December 26, Sunday after Christmas.

Galatians 4:1-7; Matthew 1:18-25 (or selected read as on pages 41-44, Book of Worship). Suggested hym "Praise to the Lord, the Almighty, the King of creatio (number 60), "O little town of Bethlehem" (number 10

The doctrine of the Incarnation is of one piece with p phetic religion. From Mary's exalted utterance, the ma nificat (Luke 1:46-55), to Jesus' own declaration of miss at Nazareth (Luke 4:16-21), through the significant in dents surrounding the last week, when he clashed w "the proud in the imaginations of their hearts" and "p claimed the acceptable year of the Lord," it is clear t God's purposes are excluded neither to race nor to class.

The Epistle declares the universality of God's love a salvation. The writer develops the idea that those who Christ's are as much heirs of God as Abraham's offspri are *heirs according to promise.* As an heir that is a ch cannot claim his father's legacy but must remain unde guardianship until he reaches his maturity, so are th under bondage who have not accepted Christ. But throu Christ we may become mature and enlightened.

The Gospel of Matthew reminds us that Jesus was bo among the poor and that *"his name shall be called E manuel" (which means God with us)* (Matthew 1:2 Jesus was born identified with the common people earth. Those who sought to ridicule him could correc call him "the carpenter of Nazareth."

No wonder the lowly of earth have always greeted t gospel as "good news for the poor" when they have co to understand it. His lowly birth and heritage give add meaning to his words, *Blessed are you poor.* This onen with the spiritually disinherited must never be overlook

In one of Willa Cather's books, *Shadows on the Ro* (Pocket library, Alfred A. Knopf, $3.50), a poor lit boy brings a rudely whittled little wooden beaver to p in Cecile's crèche. It was his only possession. When Cec raised a question Madame Pommier spoke up "Certain my dear, put it there with the lambs, before the mang Our Lord died for Canada as well as for the world o there, and the beaver is our special animal."

Sholem Asch in his book *Mary* (G. P. Putnam's So $4.00) pictures the inn at Bethlehem and says "An upp story contained the sleeping quarters. . . . But this accom dation was for the wealthier clients only. For the rest inn provided a stable at the far end of the yard close the well. It consisted of walls of heaped stones, open to sky. Here the muleteers could provide their animals w water and shade and tether them to the mangers t were nailed to the walls; and here the men and anim spent the nights sleeping side by side" (page 102).

It may have been under just such circumstances t Jesus was born in Bethlehem. In any case it is clear t he was born in a manger among the poor and that unnamed humble people of the earth have always fou it easier to believe in him as Emmanuel because he ca there instead of to the palace of a king or the home people of high position.

Perhaps a good text for Christmas Sunday might be *A she gave birth to her first-born son and wrapped him swaddling clothes, and laid him in a manger, because th was no place for them in the inn* (Luke 2:7).

The Everlasting God

December 31, New Year's Eve (Watchnight). John 1-11 or Psalm 90. Suggested Hymns: "O God, our help ages past" (number 533), "Blest be the tie that bin (number 416).

Perhaps we could do little better than use John Wesley's Covenant for Watchnight (pages 46-53, Book of Worship). As usual the Book of Worship is of great help in making plans whether the Wesley service is used or not. There is a special section for Watchnight, providing sentences, calls to worship, and special collects.

This is one of the most appropriate times for an observance of the sacrament of the Lord's Supper. If the Covenant service is used it may be shortened somewhat, not omitting the essential parts. The ritual is begun with the Prayer of Consecration. The sermon should be omitted.

If the Sacrament is not observed a short sermon should be preached just before the benediction. The singing of Hymn No. 416 following the benediction, and without instrumental accompaniment, means a lot to most congregations on this occasion, especially if the service is planned to close at midnight.

If a sermon is used the theme should be one that emphasizes the changeless and provident care of God. *Lord, thou has been our dwelling place in all generations* (Psalm 90:1) or *"I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit . . ."* (John 15:5) are good texts.

Trusting the eternal God makes all the difference. A "change in time" such as hour-to-hour, week-to-week, year-to-year, or even generation-to-generation means little unless there is a sense of relation to the Timeless.

H. A. Overstreet quotes a review of a typically modern novel about youth (*The Great Enterprise*): "In it lies the implication that our youth today have no moorings, no criterion beyond instinct, no railing to grasp along the steep ascent to maturity." Faith in God may provide such a railing.

The ancient philosopher, Marcus Aurelius, describing the man of courage and strength says he is "arched and buttressed from within."

Wilfred Grenfell, near the end of life, said: "Today, at well over 70 years, I am just as keen for life as I ever was. Life has taught me that I can be of worth to God."

In the second place, this is a good time to be reminded that headlines and scarelines dominate our world, and that is why we are in danger of letting our fears of the contemporary make us forget the Eternal. There is no surer way to lose our moorings or our inward buttressing.

When a conservative divine in New York cautiously suggested that the Confession of Faith might be revised to have a footnote expressing the mercy of God, David Swing responded: "The Mercy of God in a footnote! The Sermon on the Mount might also be added as an appendix! Logic will follow that church until it has nothing left but Christ, and then for the first time in its life it will be rich!" The Mercy of God endures throughout *all* generations, and the truth of God that is in Christ is not only from year-to-year but from the beginning to the end of all time.

To look back in humble contrition is good. To look forward with noble resolution is also good. It is best of all to use year's end and year's beginning to covenant with the everlasting God, whose mercy endures forever and whose will toward us is always that of eternal Love.

The Paths of the Lord

January 2, Second Sunday after Christmas. Revelation 21:1-7; Luke 2:15-21.

The words of John the Baptist (Luke 3:4-6) are quoted from Isaiah (40:3-5). They remind us that our essential mission does not change though the world changes. What was of primary importance in the day of Isaiah was still of first importance when John came proclaiming the coming ministry of Jesus.

Often the freshest and most important word for a new occasion is one that comes out of the past. One does not start on a new mountain trail by setting his course according to a passing cloud or a nearby bush or tree. He looks for the highest peak and takes careful thought to the message of his compass. It is true only to a limited extent that "time makes ancient good uncouth." Time has a way of confirming old truths, often by painful means.

The paths of the Lord are made straight in the lives of those who work to keep faith alive. Our greatest task in this nation in the years ahead is to keep strong the foundations of our faith in God. If we put our trust in arms, in science, in wealth, or in international politics we shall become weaker and weaker within, and the outward symptoms will be manifest in the voice of the demogogue and the pestilence of fear.

If we are able to weather the storms of the future it will not be because of our superior wisdom so much as because our character is sound and we still believe in freedom and human justice and the God who gives them meaning. Years ago when a great storm destroyed many ships and the Santa Domingo came through relatively unscathed, a great banquet was given honoring the captain and crew. The captain finally responded by declaring that it was not the men on board so much as the ship itself that deserved the credit. What counted was what "the ship was made of," and that was determined in the shipyards.

The paths of the Lord are made straight as we maintain our individual integrity in spite of everything. There is much we cannot do but there is something we can do. We can, as Jesus suggested, be like salt and light in the world. A man tells of his memory of the old-fashioned lamplighter in London whom he would see coming down the street. By the time he had rushed down the stairs and looked down the street the lamplighter was out of sight. But he could "see where he had been by the light he left behind him."

The paths of the Lord are made straight as we remember that all the people of the earth share our longing for peace. We can prayerfully and patiently work toward understanding and for the things that make for peace. E. B. White, speaking of the places where the U.N. has been housed says "All its homes have been queer; all have had one quality in common: a kind of dreaminess compounded of modern interiors, ancient animosities, and *the aching hopes of invisible millions.*" These aching hopes are our common possession with the peoples of earth. To keep hope alive and to work for its fulfilment is a part of keeping the paths of the Lord straight in the world.

Universal Week of Prayer

January 2-9. Each year this week is interdenominationally recognized. A call to prayer is usually issued by the World Evangelical Alliance, and topics for prayer for the week are circulated throughout the world.

In many churches it will not be practical to have public services throughout the week. But the call to prayer should be read and all should be urged to use the topics for prayer. It is strongly urged that all churches incorporate Epiphany Eve or Epiphany (January 6)[1] in the observations of the week, perhaps making this service the sole all-church service in special observance of the week.

It would be feasible and significant to have the youth groups plan their programs for both January 2 and January 9 upon the theme of the week and to plan attendance of the Epiphany service in a body.

[1] The December issue of THE PASTOR will contain suggestions for this observance.—Ed.

At the Lord's Table with the Mentally Ill

By MARY DICKERSON BANGHAM

Holy Communion helped hospital patients feel a sense of belonging to the group. Such healing services of the church can aid more of them to recover.

I ONCE knelt at the communion table with patients in a neuropsychiatric Veterans' Administration hospital.

For two years I had served as a Gray Lady, under the American Red Cross, at the second largest of the veterans' mental hospitals in the United States (Chillicothe, Ohio, Veterans' Administration Hospital, where patients number approximately 2,200). My volunteer work was teaching creative writing in the educational therapy clinic.

I had also helped with ward and evening parties, visited the thirteen manual arts shops, several occupational therapy shops (crafts), and correctional therapy (gymnasiums).

Occasionally I attended the Protestant church service. I read in the hospital library, ate at the canteen, looked in on the movies. In all these places I talked with patients.

As with other cross sections of American life, the patients vary in abilities and skills. Their ages, educational attainments, family backgrounds, appearances, and personalities vary. Even if one tried it would be impossible to think of the men as types or cases.

By her own wishes, as well as by training and experience, a Gray Lady looks upon each patient as friend or potential friend. Her work is to bring friendly contacts from the outside world. (Our Gray Ladies, coming from seventeen counties, number about 130.)

Mary Dickerson Bangham, a volunteer worker of the American Red Cross, has taught in the educational therapy clinic of a Veterans' Administration Hospital. She is wife of a Methodist pastor of Cincinnati, Ohio.

Attended with Reluctance

I enjoyed my teaching and had a high respect for the abilities and character of the patients with whom I worked. I had a high regard for the caliber of the hospital staff. Yet I was reluctant to attend Holy Communion. Seeing occasional examples of behavior which would not be acceptable in normal life neither shocked nor disturbed me, but I still hesitated; it seemed so improbable that nearly five hundred mentally ill men, most of them from locked wards, could maintain any semblance of the reverence we associate with communion.

I found there, at the Lord's table, not only the absence of confusion but the presence of a fusion; not only lack of unseemly haste but a seemly sense of time being sacred; not indifference but deep reverence.

Church is held in the recreation hall, where weekday movies, evening parties, and other secular entertainments are given. However, on Sundays, the Protestant altar and flowers from the hospital greenhouse transform the hall into a sanctuary. (For communion a chancel is placed before the altar. The earlier Roman Catholic services have their own altar and appointments.)

The Protestant chaplain of the hospital gave the words of penitence. Kneeling on the bare floor we prayed with him: organist, a robed choir of patients, nurses, attendants, the two Gray Ladies who assist each Sunday with the choir and altar appointments, about five hundred patients, and myself. Together we prayed. We prayed aloud for the forgiveness of our sins.

Sacrament Received

After rising from our knees, successive groups of about twelve went to the chancel to receive the sacrame Those physically crippled were assist up the steps by attendants or by oth patients.

I saw one of the older patients kne a red plaid cap on his head. I reco nized the somewhat battered headge I had seen it in the hall and around t grounds during all seasons, in all kin of weather. Apparently the owner nev willingly removed it. But as he w about to receive the sacramental bre the man slowly lifted his hand, drew the cap, and gently thrust it between h kneeling body and the white wood the chancel. Not until he rose from k knees did he put the cap back on. The he extended his hand to the minist who took it in a quiet handclasp.

A patient on his way to the chanc left the center aisle and leaned over whisper, "Would you pray for me whi I'm up there?" He waited for a repl then thanked me and rejoined t others. I prayed for him, feeling that some strange way it helped him. helped me.

There were ten patients and anoth Gray Lady at the chancel when I com muned. Before we rose from our knee one of the patients thanked the cha lain.

While returning to our seats, a m in the congregation got up and steppe in front of me. He held out his hand. N words were spoken but I shook hand with him. The incident did not strike n then, nor later, as peculiar. Certain not as an insane act! For in the man eyes was the unmistakable desire for sign of friendly recognition and a wil ingness to take some step toward gai ing it. He was not personally acquainte with me but evidently the Gray Lad uniform symbolized for him, as it doe for most of the patients, friendliness.

After church three members of th Writers' Forum, of which I was co director, came across the hall to gree me. Two of them were young men, o was elderly. Well dressed, we groomed, and nice appearing, they ex tended to me the "right hands of fe lowship." Their action was like that e any similar group, in any church, any where. If it differed at all it was in th fact that each said he had found th service helpful, each said he alway liked their church, each said he wa glad I had come and hoped I woul come again!

Then, although the uniform is usuall considered sufficient hospital introduc tion, they presented several of the friends. One who had sung in the cho and one who had passed out bulletin were visibly pleased when I spoke o their parts in the service, visibly gla they could make these contributions.

ommunion Meant Something

Of course the communion meant omething to these men! All who were resent at church that morning had ome of their own free will; all who ommuned had chosen to do so. And to he communion table each one had rought memories of other comunions: memories stemming from any denominations; from rural, town, nd city churches.

But the reverence which marked the ervice was deeper than even the careul planning of the chaplain could have rought about. And it was more vital han merely an aggregation of past emories could have caused. The preent bond of human need was there. ot only there, but recognized. Not nly recognized, but met. And the men, eeling their needs being ministered to, esponded with gratitude—gratitude to od and to his servant, the chaplain.

This article is not written with the hought that our churches should, or ould, encourage the asking of prayers rom strangers, or the shaking of hands t the communion table, or the giving f audible thanks. I do, however, see blessed sort of normalcy in seeking iendly handclasps, or prayers, when eeded; in giving thanks, when sincere. These actions are beautifully sound, entally and spiritually. Sound, too, is ordiality toward visitors, and appreciaon of one's church and joy in serving ne's church. Seeing these responses mong the ill has in it a tremendous, nd very humbling, power.

lore Get Well

New medical and new therapeutic reatments are rapidly increasing the umber of mental patients who get well. wenty-five years ago persons comitted to mental institutions seldom ecovered. Now the majority of those ho are hospitalized during the first ear of their illness recover; likewise some who have been under longer treatment. (This, at least, is the record of the hospital of which I am writing.)

Is the outside world aware of this astonishing fact?

Will former mental patients be as cordially welcomed by their communities as the physically recovered?

And what part will churches play in helping with adjustments between their communities and those recently returned to their communities? Since the hospital care of veterans is not on church budgets, or rehabilitation listed among denominational projects, will churches neglect this ministry?

Borrowing a phrase from the ancient Hebrew, I "bowed the knees of my heart," that night. My prayer began something like this: "Our Father, I thank Thee for letting me attend communion this morning with my brothers at the hospital. Bless them, bless their families; especially, O God, bless those who will soon go home! May their communities welcome them. . . ."

What Churches Can Do

For a long while I lay awake, thinking: *What can the communities do? What can the home churches do?* And the answer, it seems to me, lies in changing the word *do* to *be*: there really is not much laymen can *do*.

But we can be aware: aware that mental illness is not a disgrace; aware that it appears in all strata of society; aware that the medical world has practically written off heredity as a cause; aware that when a hospital permits a man to return to his home it is because the doctors regard him as either cured or as sufficiently well to go for a trial visit with safety to all concerned.

To ask that communities not give out advice to former mental patients, not criticize them, not ask probing questions, is expecting a great deal, our customs being what they are. I am not being at all facetious, however, when I say that a strict curbing of these widespread tendencies is marvelously therapeutic for those of us who have had to exercise this self-discipline. (Gray Ladies are never permitted to give advice or to express criticism to patients; neither do they ask the inquisitive type of question.)

Anything which draws the returned veteran into wholesome group activity is of great value to him. He needs the sense of *belonging* to a group.

It is doubtful that he will say or do anything even mildly shocking but if, goaded by feeling that he is being watched, or avoided, or criticized, or feared, he says something questionable, what then? Would not the kindly thing be to overlook it, looking instead for the cause? Quite possibly the unfortunate word or act might be the end result of a community withholding what I like to call by the old-fashioned term, *loving-kindness*. In the friendly atmosphere of the hospital few shocking things are said or done, even among the locked-ward patients.

To define helpful attitudes toward recently recovered mental patients is not easy. In what they most need they are so exactly like the rest of us! They need acceptance by their fellow men; liking, approval. They need to be treated naturally. Not with pity or gushing over, not with false cheerfulness, not as objects of curiosity or of fear. Not with sentimentality or oversolicitude.

What they need is wholesome friend-

PATIENTS at the Chillicothe (Ohio) Veterans' Administration Hospital gather for Holy Communion as the chaplain conducts the service.

liness, the sort which welcomes them, which helps build up self-respect and which restores self-confidence. All the laymen can do—and unless one has had psychological, psychiatric, or therapeutic training on the professional level he is a layman, medically speaking—is to be friendly. But how important that one thing is!

Mental Patients Sensitive

Like others following illness, the former mental patient may be overly sensitive until he has resumed a fully normal life. In the hospital, for instance, he is never subjected to whispering among staff members or volunteer workers, nor is he slighted by seeing favoritism shown to some of the patients. Part of the treatment which has restored him to health has been the active spirit of democracy, of brotherhood, at work in his environment.

Veterans released from psychiatric hospitals are fortunate when they have ministers who understand their needs and who will help form a faithful vanguard in the home church to meet those needs. And, incidentally, might it not help the church itself to greatly curtail all criticism and advice giving? To increase in cordiality toward newcomers and in the spirit of fellowship?

I knelt at the Lord's table with patients in a mental hospital. There I gained—from the patients—a deepened knowledge of Christian fellowship.

I. Here Is Group Counseling

By EDGAR N. JACKSON

An example of the group counseling process as it worked out in a church youth camp.

JOE, an eighteen-year-old from a slum district, swaggered into a church youth camp. He had not been in camp an hour before he had bragged of his prison experience and had displayed a vicious looking "knockout" ring. The first evening, in violation of camp regulations, Joe left camp and returned under the influence of liquor.

Joe immediately presented a problem to the camp. His behavior was a definite threat to camp routine. His attitude was also apt to be disruptive of discipline. Something had to be done about him.

The camp director had the authority to send Joe home. That would have been an admission of defeat. The camp director could have summoned Joe to his office and threatened him with disciplinary action, or he could have invited him in for a friendly talk with a request that he mend his ways.

The camp director did none of these things. He sensed that Joe was having difficulty with authority. He felt that as camp director he represented an authority that was a threat to Joe. If he were able to bring social influence to bear on Joe without being involved as a symbol of authoritarian discipline, he felt Joe would respond. Joe was a product of a broken home, insecure and rejected. The group might bring to Joe the acceptance that was needed. A one-week church camp seemed a short time to work any change.

The Group Acts

At the first meeting of the student council, the director mentioned Joe. There was an immediate show of hostility toward him. Here was further rejection, for the group felt threatened by Joe's attitude and behavior.

Something of Joe's background was indicated, and the group was invited to adopt an attitude toward Joe of acceptance and friendliness. Through the student council this word was passed down to the cabin groups.

A well-qualified counselor was assigned to Joe with the purpose of getting a better understanding of his needs. The next day Joe was resistant. He could not understand the group attitude of acceptance, though he was not yet ready to accept the group. Gradually his resistance melted and before long he was on the baseball team, working hard at the camp project, and enjoying the friendship of an attractive girl.

The last night of the week at ca without any pressure, Joe signed a c making his first decision for the Ch tian life, and pledging himself to d meditation and Bible reading. W might have been another of the destr tive discipline experiences of his was turned into a rich group experie by the use of the dynamics of group.

The Group Is a Power

That is what we mean by group co seling. An experience of group acce ance, relatedness, and participat turned an attitude of antagonism aga authority into a creative relations with the group. Punitive authority fr above was supplanted by the press of social acceptance. The response indicative of the power of a group.

In individual counseling the ver factor is magnified. The counse directly or indirectly represents authority that is threatening to the curity of the individual. In group co seling the dynamics of the experie of interrelatedness encourage the act that can restore healthful attitudes.

The group actions and attitu largely take the place of the individ counselor's words. In so doing, the sired goals are reached more rapid Further, the group factors that are important in social living are hand experimentally rather than merely ing made the subject of conversati

One can readily see advantage in use of group dynamic factors in counseling relationship. The pur verbal approach is time consuming a calls for a special competence on part of the counselor. The group proach may well be operative with l qualified persons, and effective wit shorter periods of time. The health the group may be contagious and acceptance in the group can involve person emotionally and intellectua from the very beginning of the relati ship.

Individual and Group Counseling

It is important to sense the diff ences between individual and gro counseling approaches. In the individ relationship the counselor is "acceptin in order to establish rapport, so that newly gained insight of the counsel relationship may lead to new feelin toward others. In the group situat the establishing of a group goal i mediately enlists both the thoughts a the feelings toward specific ends.

In individual counseling the counse works out his problems of relations with a counselor who is for him emotional focus such as a father figu In the group relationship the group

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volves many personalities and the process of relating to them is apt to follow the more normal and dynamic pattern of the family emotional relationship.

In relation to a counselee, the counselor adopts a permissive attitude not only to establish rapport but also to demonstrate the faith in human relationships that is essential to growth in insight.

In the group pattern the rapport with the leader is not as important as the dynamics of the group itself, for the rejection of the leader by the group may be a way of resolving an emotional pattern within the group. This might be noted with adolescent groups whose quest for independence may encourage the rebellion against any authority that might represent the parent figure.

The dynamics of the individual counseling relationship may be more intense but less varied. Resistance and resentment may be sharply defined and require the understanding of a skilled counselor. Within the group the emotional responses are apt to be more varied but less intense because the number of personality response patterns are multiplied.

All of these factors have to be considered as dynamic factors at work in the meeting of the needs of the individual who becomes part of a group. But while the dynamic factors in a group may operate without such specific relationship to the group leader, his influence will be considerable. His ability to sense and respond to the needs of the group will be important to the development of the group attitude and feeling.

Types of Group Leadership

There are several general types of leader attitude toward the group that can have definite relationship to the behavior of the group. The tyrant type of leader sets the goals and uses whatever power is at his command to bring the group into line with his goals. He is not open to suggestion and is not responsive to the group.

Because of certain emotional needs the group may accept his leadership, but its group pattern is not allowed to develop with freedom or the use of democratic process. Such leadership invites revolt and limits the practice of group interrelationships.

The patriarchal-sovereign type makes use of position and influence to gain group co-operation. The needs and concerns of the group are subject to the wishes of the leader, though the methods used to gain co-operation are more benevolent. Opinions from the group may not be rejected bluntly but are turned aside as disloyalty or personal affront.

While the dominance of the leader may be more carefully expressed, the dynamics of the group are persistently thwarted, and democratic process is severely limited. Revolt may be kept in check by fear of hurting the leader's feelings, but revolt will undoubtedly show itself in milder forms.

The leader type will emphasize his identity with group interests and goals. He will share with the group and be responsive to their needs. He will encourage response from within the group but will be inclined to project himself into the decisions. He will invite their co-operation in reaching goals that he largely sets himself. His attitude is not rigid, but he uses his position as leader to move the group in directions that are defined by himself. He will be apt to say, "Now let's all do this."

The democratic type of leadership within the group will help the group to understand its needs and clarify its opportunities, and then will abide by and co-operate with the group in achieving the goals the group sets by the methods that the group determines. The democratic leader keeps skilfully throwing back upon the group the matter of decision. He keeps from showing his own emotional predisposition except in the more extreme situations. This leader feels that it is not so important what the group does as it is how well it learns to do it by and for itself.

There will be variations in the types of leadership, for no one person will fit into any classification. But the tendency will be to follow one or another of the patterns indicated.

What Is Group Counseling?

Rollo May defines counseling as "any deep understanding between persons which results in the changing of personality." The group relationship can be a personality-changing force. The nature and degree of the change in behavior and personality varies with the influence of the group and the needs of the individual. Some group relationships may be temporary but highly significant.

The lives of some young people have been changed by what happened within them at a summer institute. Some group relations may be of long duration but have little significant effect. A child may attend church school for years and fail to become effectively involved in a creative group experience through faulty leadership.

Group counseling then is primarily a relationship and a process. It is built on the dynamics of interrelatedness within a group that is subject to skilful guidance by a leader who knows the dynamics of groups and is able to sense the needs of the group. But this is merely the starting point. The group does not begin to function as a group until it becomes involved in the process of a mutual growth.

Joe grew because the group became aware of him as a person with specific needs. The group grew because it exercised more mature responses in helping to meet Joe's needs than it had felt at its first hostility. The leader was effective because he sensed the importance of keeping detached rather than to become involved because of the problem of authority.

Joe's personality was modified insofar as he developed new feelings toward the group, new methods for achieving his goals as a person in a group, and new ideals for his own life as a member of a group that valued him.

Truth About Alcohol

One of the very important functionaries of the well-regulated night club is a gentleman commonly known as the bouncer. This is a strange anomaly in an institution which is designed to promote good cheer among its patrons. The reason for it is that antisocial aggressiveness can be predicted wherever a crowd seeks out a place because it is an alcoholic oasis.

BASIC INFORMATION ON ALCOHOL
Albion R. King

Counselor's Workshop

This case of family conflict, centering around an older person in the home, illustrates some of the emotional problems involved in family relations.

Family Crisis

Mildred is a fine Christian and a loyal worker in the church. Tom, her husband, is not a Christian. He seldom attends church, though his attitude toward the church is kindly. His character is clean, moral, and upright. Mildred and Tom have a son, nineteen, and a daughter, sixteen. Mildred has had several operations in the past two or three years and is highly nervous. The family has recently moved into a new house they are purchasing.

About two years ago Tom's mother died and since then his father has made his home with his son and daughter-in-law. "Grandpa"—as Mildred calls him is selfish, overbearing, and filthy in his personal habits. He goes for weeks without a bath and then must be made to take one. His bodily odor is offensive to the entire family.

He intrudes upon Mildred's privacy, exposes himself less than half-clothed to his granddaughter, opens and reads Mildred's personal letters, and nags at a little girl Mildred keeps during the day to supplement the family income. He tries to rule the home in his own way, meets people at the door and sometimes dismisses them, even when Mildred is expecting them.

He is careful, however, to act decently and to do none of these spiteful things when Tom is at home. He is seventy-two and receives a modest old age pension, none of which he contributes to his support.

A friend of Mildred's called and asked if I could give Mildred an immediate appointment. She added that Mildred was terribly broken up. I was at home for lunch and suggested that she come to the parsonage, as my wife and I were alone, and she had previously confided to my wife the facts given above.

The Call

In about twenty minutes she came. My wife met her at the door. Mildred was almost hysterical. Sobbing like a lost soul, she threw herself into my wife's arms and wailed, "I've done something awful—I slapped Grandpa!"

For many minutes she wept, repeating between her sobs the facts I have already stated. Then:

Mildred. I know I did wrong. I ought to be sorry but I'm not. I've taken it for two years and I feel like I've reached the end. Today he kept shoving the little girl around and I couldn't take it! I hate him! Oh, I'm a sorry sort of Christian! I can't pray! I shouldn't bother you like this—it all seems so trivial when I tell it.

Pastor's Wife. You're not bothering us, Mildred.

Pastor. We're only too glad you felt like coming to us. That's what we're here for—to help people.

Mildred. I don't know what to do! When Tom came home for lunch Grandpa told him about it. Tom's a good man. We love each other dearly. But he can't see my side of it. Grandpa doesn't treat me mean when Tom's around.

I know I'm not as patient as I ought to be. I've got a temper. I often say things I shouldn't. If I'd just let Grandpa have his way and keep my big mouth shut—but I can't. I'm not made that way. When Grandpa told Tom he was furious. He said he was going to settle this thing if he had to sell the house and everything he has, and I could leave. What can I do?

Pastor. I'm sure Tom didn't mean that. He spoke hastily.

Mildred. But Grandpa said he was going to leave and go to his nephew's. He did that once before when things reached a crisis here. But he wasn't satisfied and Tom had to go and get him. For weeks—all the time he was gone—Tom wouldn't speak to me. I couldn't stand that again!

Pastor, do you know of a home we could put him in? I could add to his pension the forty dollars a month I get for keeping the little girl. (*Before I could reply she continued:*)

The other time he left I wrote him a letter and apologized for the things I had said and asked him to forgive me. He never answered and has never mentioned the letter. But I forgave him, even though he had accused Tom and me of stealing money and other things from him.

I don't know what to do! He's alway been like that. His wife was the be woman that ever lived, but he treate her like a dog. When she was dying cancer he wouldn't let her be taken a hospital. When she was so weak sh could hardly stand, he made her get ou of bed and wait on him. He killed he

Pastor. Mildred, could it be his mind

Mildred. The doctors say his mind all right.

Pastor's wife (after a pause, and jus as I was about to ask the same thing Mildred, why don't you get a job? The you wouldn't be around him when To isn't home.

Mildred. He'd burn the house dow He leaves his lighted cigars lyin around and he's careless with matche I'm always afraid when I go away fro home I'll come back and find the hous gone.

Pastor. That's a chance you'd have t take. It's better than having your hom completely broken up.

Mildred. What could I do? I coul keep the little girl at her own hom instead of mine.

Pastor. That would help.

(Throughout the interview, whic lasted about an hour and a half, Mildre kept referring to the hatred she hel in her heart for Grandpa, how impos sible it was for her to pray, and ho distressed she was at her failure to liv the Christian life she wanted to live.

Pastor. I know you too well, Mildred to think for a moment that you ar going to let this thing destroy you faith or get you down. You are too loya to your church for that—too honest i the admission of your faults. You hav a real problem—when that is solve your faith will be as strong as ever- even stronger. You'll be able to pra when your heart gets right. You mus get the hatred out of your heart. Yo must live above your problem. That wi be hard, but you can do it.

First, go to Tom and tell him you ar sorry—and mean it. You forgav Grandpa once—you can forgive hi again. Then arrange with Tom for family council with your pastor presen Let everybody lay their cards on th table. Tom loves you too well not to se your side of it when he knows all th facts. That will be half the battle. As see it, the only way to avoid complet wreckage of your home is to get Grand pa in a home for the aged.

(I then prayed with her, asked Go to help in this problem which seeme beyond human solution, to help all con cerned to do the right and the unselfis thing, to give them strength in remem brance of the Savior's problem in th Garden of Gethsemane and his willing ness to drink the cup if it must be, t

help Mildred to live above the problem if it could not be solved, to bless Tom and help him to understand, to bless Grandpa. Then Mildred left, much more cheerful.)

Second Call

The next morning Mildred came again. I could see at once that something had happened. Her face glowed.

Mildred. I feel better! Tom and I had a talk. He wants to see you. I didn't suggest it—he said, "I want to see the preacher. We're going to get this thing settled right. Honey, I can't live without you!"

Tom came to see me that evening. We spent more than an hour in calm and frank discussion of the situation. He verified all Mildred had told me about his father. He came to what I think was the right decision—he decided to put his father in a home.

Before Tom left I spoke to him about his spiritual state. I told him he would find spiritual strength the greatest help he could have in meeting this difficult problem. I added, "When this other thing is settled I'll talk with you some more about it, but I'm not going to press you now."

He replied, "I know I ought to belong to the church. I've been thinking a lot about it, but this other thing has kept me where I didn't know what I was doing."

After a prayer he left. He seemed to appreciate very much this interest in his spiritual condition. The last thing he said to me was, "I'm going to keep on thinking about what you said."

Acting on Tom's advice, Mildred left next day for a rest and to visit relatives in another state. A few days later my wife and I received a letter from her.

She wrote, in part: "I am still all mixed up but I have found out one thing, I do not really hate Grandpa. Being away from him I feel differently, and almost feel as if I could go back and live above it all, but I do not completely trust this attitude because I have felt I had overcome it and 'fell along the way' again. (I) went to Sunday school and church (Sunday) and had communion. I didn't feel at first like I could go to the altar, for I sure had 'ought against my neighbor,' but I do feel more peace in my heart and I'm glad I did take it."

Pastor's Questions

Was it well to suggest that under the circumstances Mildred should come to the parsonage for the interview rather than to the study in the church?

Did I advise rightly when I advised Tom and Mildred to put Grandpa in a home for the aged?

Evaluation

By PAUL E. JOHNSON

A FAMILY crisis is probably the most distressing of all crises in human relations, because members of a family are so close to each other and so deeply involved in the emotional currents that move them. What disturbs one disturbs all as we find in this case, where the unhappiness of Grandpa makes everyone miserable.

JOHNSON

Since his wife's death two years ago he has lived in the home of his son, Tom, whom he holds so possessively to him that he makes an enemy of his daughter-in-law, Mildred, in a running combat of rivalry for Tom's affection. This takes toll in the endless series of family conflicts, which so disturb the health of Mildred that she has suffered several operations and nervous instability.

The crisis which brings her to the pastor is not the first one, and when she had previously asked Grandpa to leave he had not forgiven her; and Tom had refused to speak to her until his father returned. She is now in acute distress over Tom's threat to break up the home, and her own inability either to tolerate or resolve the problem.

Answers Questions

1. As to the pastor's first question, it seems quite appropriate to invite Mildred to come to the parsonage rather than the church for the interview, as she had already talked with the pastor's wife about the situation. The pastor's wife proves as competent as he in meeting the crisis with understanding and loving concern.

The empathic relationship between the two women enables Mildred to come into the wife's arms, to release her emotional distress in cathartic weeping, and immediately to confess her failure and remorse. While the pastor is pious, over-assuring, and homiletical—as we are likely to be—the wife comes directly to the point in genuine and unaffected responses. The pastor is fortunate whose wife can supplement his efforts so ably, enabling the two of them together to become a pastoral team in such a time of crisis.

The parsonage has special meaning to those who hunger for a demonstration of family love. It offers a warmth of intimate responsiveness which the austerity of the church may lack. The proof of this is the better feeling in which Mildred departed, the strength she had to talk it through with her husband, and the promptness with which he came on his own initiative to talk with the pastor to find a workable solution.

2. As to the second question, it is not altogether clear that the pastor was wise in *advising* Mildred and Tom to put Grandpa in a home for the aged. The advice may be hasty rather than well-considered. It may attempt to decide for them what is their responsibility to decide *with* Grandpa, not *for* him. It appears that the pastor may have absorbed the prejudice of Mildred that Grandpa is impossible to live with, and collaborated in disposing of him quickly as the only way to keep husband and wife together.

Granted that he is no saint to live with, yet he is a human being potentially in the image of God who is desperately lonely and frantically insecure as a "homeless refugee" who has lost status, as well as the wife and vocation which made life significant before. He is a lost soul who will be even more desperately lost when rejected as not fit to live with.

What is the church doing for Grandpa? How often does the pastor call on him, and what efforts does he make to relate him to a church group where he will count for something and have responsive fellowship with other souls who share his interests and care for his soul?

3. It may eventually be clear that a home for the aged is the best place for Grandpa. But if he is dumped there in anger or despair to get rid of him the problem is not thereby solved. In his distress he can make life unbearable for Tom, who may then repent of his action and project blame on Mildred until their marriage is again threatened. What do the grandchildren have to say, and what do they feel about an act that might to them seem cruel? If there is to be a family council why not let the entire family participate in reaching decisions?

The pastor is well aware that this is a spiritual crisis for both Mildred and Tom, and does not neglect to offer pastoral counseling and prayer for growing patience, empathy, and ability to rise above irritation and despair. These are his best pastoral resources, and he uses them more fruitfully, it would seem to me, than authoritarian advice. From here on there will be need for a continuing pastoral ministry to Tom as well as Mildred, and to Grandpa as well as to the children if step-by-step they are to grow in grace and love under the care of the church.

The Songs of Zion

By POWERS McLEOD

A service of hymns and readings based on The Methodist Hymnal.

The Prelude
The Call to Worship
The Prayer
Congregational Hymn: Number 227, "Come, we that love the Lord."

Reader: It is the nature of man to express in song his emotions, whether of love, hate, or reverence for his God. Since the beginning of history men have used music to express their religious feelings. Religious music, like all great art, has had a long and intricate development—from the primitive chant of a jungle tribe to the inspired beauty of the Christian hymns.

Long before the coming of Jesus the Chinese were singing hymns to the sun, and in India the Vedic hymns were a part of an ancient culture. In the temple and the synagogues of the Jewish people, the Psalms of the Bible were sung as a part of their worship experience. In some early editions of the Bible one can see instructions to the choirmaster of the temple, telling how certain of the Psalms should be sung.

The early church took much of the same form as the Jewish synagogue and also adopted the practice of singing hymns. Jesus and his disciples sang a hymn together in the Upper Room at the time of the Last Supper. Over and over in the Gospels and in the writings of Paul one finds reference to the fact that the early Christians sang together in their early fellowship.

Today we would trace briefly the development of our Christian hymns, with examples of some of the songs of each period. We look back to the days of the early church as one of the most powerful periods in the church's history. Surely the reason for its power was the dedication of its members to the cause of Christ, but it was also the uniting of those people in a real fellowship, which was in part cemented by the singing of "songs and sacred hymns."

Even secular historians of that time expressed amazement at those people of the early church who walked through the streets of ancient cities, on their way to certain death in the arena, with the songs of Zion on their lips. Their hymns were an expression of their overflowing spirit and their unbounded joy—a joy they found in the love of their Master.

One can find tucked into the chapters of our New Testament several of these ancient hymns of the Christian church. Many of the early church fathers wrote hymns for the use of their congregations, some of which are still in use today. One of these is "Shepherd of tender youth," written by Clement of Alexandria about A.D. 200.

Choir: "Shepherd of tender youth," number 429.

Reader: As the vital hymn singing of the early church was a symptom of the spiritual power of its members, so the dead formalism of the services of the church during the Middle Ages was a symbol of the decadence and deadness of its members. The church had become a priestly church and all of its functions, both in its worship and its work, were in the hands of the clergy. The stagnation and deadness which crept over all of civilization during what historians have properly called the Dark Ages, also encompassed the church.

As the light of the Renaissance began to spread from Italy through all the world, a spark was lit in the soul of a monk in northern Germany. He became sick at heart as he saw the perversion of the power of the church of Jesus Christ. Almost single-handed he stood up against the power of the Pope and the church. He called upon people to believe in Christ and be saved, and to become their own priests. Thus, he firmly established the two main pillars of modern Protestantism. The power that was Rome did not give up easily and the struggle was long and hard.

Needing all the support he could possibly secure, Martin Luther set out to win over the everyday people of Germany to his cause. He knew that they could not understand the delicate philosophical and theological arguments which he waged with the princes of the church. Few of them had ever seen a copy of his ninety-five theses, and if they had, none of them could have read them. He set about therefore to enshrine his theological ideas in moving hymns which could be understood by the simplest of the common people. The musical form which he chose for most of his hymns was the German chorale which was based on the folk song of the German people. Thus, he tied his movement to the rising nationalistic spirit of Germany. The Protestant movement united early with that of the rising tide of nationalism which was beginning throughout all of Europe.

No more moving scenes have ever been witnessed than those that took place during those days. Can you not imagine Martin Luther preaching in some small village or town and at the close of the sermon starting to sing, "A mighty fortress is our God." The people, familiar with this powerful music soon catch the words and the spirit and together they march like an army through the streets with these mighty words surging from their hearts. It was

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the power of the Spirit of the risen Lord which overflowed from the lips of the people in moving music. By the help of that power and bound together in the fellowship of song, they too, in their time, overcame the world.

Choir: "A mighty fortress is our God," number 67.

Reader: Freed from Roman domination, the early Protestants turned to the Bible as their basis for authority in religious matters. So deep-seated did their belief in the Bible become that soon no hymns were allowed to be sung excepting those that could be taken directly from the Bible. As a result awkward translations of the Psalms and other scripture which could be sung appeared in England and elsewhere.

Among those who became most efficient in the metrical translation of the Psalms was Isaac Watts. He set out, he said, to make David sound as near as possible like an eighteenth-century Englishman. His translations of the Psalms, therefore, became looser and freer. Before long he introduced in his own church the singing of hymns which were not based upon the Psalms, but were his own words expressing his own needs and his own feelings. From his pen there came a long stream of hymns written with a depth of feeling and in beautiful poetry. One needs only to remember the fact that seventeen of his hymns were included in the latest edition of *The Methodist Hymnal* even though he belongs to a different tradition than the Methodists, in order to understand why he is often called the father of English hymnody.

Week by week we worship God with Isaac Watts' words. His hymns have a firmly established place in the devotional literature of the church. But none surpasses in power of feeling his very free translation of Psalm 98, "Joy to the world! the Lord is come," which we sing over and over at the Christmas season as we celebrate the coming of the Christ Child long ago in Bethlehem.

Choir: "Joy to the world! the Lord is come," number 89.

Reader: Familiar to all of the members of The Methodist Church is the story of the heart-warming experience of John Wesley at the prayer meeting in Aldersgate Street. Out of this spiritual experience The Methodist Church was born. Like a "brand plucked from the burning," John Wesley began to preach up and down the highways and hedges of England. His theme, like that of Luther, was: *For you have been by Grace saved through faith; . . . not because of works, lest any man should boast.*

With the doors of the Church of England closed to them, John, his brother Charles, and their devoted little band, preached in the fields, on the streets, in the depths of the mines, wherever they could find a group who would listen. With the power of the Spirit of God, they too changed the course of history. An England which was on the verge of a debacle like that which was raging just across the Channel in France was saved by the spiritual power generated by Wesley's movement.

It is extremely doubtful, however, if that spiritual power could have been generated by preaching alone. One needs only to read the sermons of John Wesley to feel that they alone were not enough to cause the birth of such a movement. Certainly his sermons and the preaching of the other early Methodists *did* stir the hearts of the people, but the people were moved to choose a new life just as much by Charles Wesley's hymns as by any preacher's sermons.

Charles Wesley put the spirit of The Methodist Movement in its most powerful form into the more than six thousand hymns which he wrote. From these hymns English scholars have chosen what they conceive to be the most perfect of all English epic poems. This poem, consisting of fifteen stanzas, has been shortened and appears in *The Methodist Hymnal* as "Come, O Thou Traveller unknown."

Solo: "Come, O Thou Traveller unknown," number 311.

Reader: Methodists of all generations have caught something of the heart-warming experiences of those earlier days from the power of Charles Wesley's hymns. In these hymns one does not find the lofty theological discussions which characterize so much of the Movement's written work, but one finds the very spirit of the Movement. Here is the heart-filling spiritual power of early Methodism which moves through all its words and catches fire now and again in men and women today. Perhaps the greatest English hymn ever written is "Jesus, Lover of my soul" (number 338), about which many stories and traditions have arisen.

One of Charles Wesley's loveliest but least known hymns is "O Love divine, what hast Thou done." Its theme of a crucified Savior is the perfect embodiment of the ideas of the Wesleyan movement.

Choir: "O Love divine, what hast Thou done!" number 137.

Reader: Scattered all over our land, on quiet hillsides and in the midst of growing forests, are many small cemeteries where our own loved ones rest. They chose a spot for their final resting place because it was to them a most beloved spot.

Close by, there was once a brush-arbor camp meeting ground. There in the late summer months they came with all of their families and stayed for several wonderful weeks of fellowship and worship. Many of them found the joy and peace there which comes from knowing Jesus Christ. Preachers came from miles around to preach the unsearchable riches of the grace of God. But perhaps the more enjoyable part of the experience was the singing of hymns.

Here the choir begins to hum softly "Amazing grace," number 209. (*Without accompaniment*).

Out of an earlier period of our history has come some of our most moving folk music. We are a nation which is rich in the depth of its spiritual and cultural heritage. And surely there is no richer sound than that of human voices—without the instruments of their invention—lifted in the singing of sacred music. Out under the brush arbor many hymns were born in human hearts. If we could but express the Christian spirit in our own time as vitally as they did in theirs, what a church we would have!

Choir: "Amazing grace," number 209 (Without accompaniment.)

Reader: Each generation in its own day and in its own way has let its spirit overflow in the singing of hymns. A moving vital church is always a singing church. How fortunate we are to have such a rich heritage of devotional material as is found between the covers of our hymnbook. Its hymns are taken from the best that devoted men in all ages have been able to produce.

Some of them come from the days of the prophets in ancient times; some from the days of Jesus; some from the days of the apostles; some from the days of the church's persecution; some from the proud days of the Protestant Reformation; and some from every period in the history of the church.

How rich we are! For each of them is a pathway into the presence of God. Each of them is a guiding light to lead us into an experience of the very real presence of our Father. Is it any wonder then, that we still sing hymns—even though sometimes it seems to us a mere formality. God grant that it shall from this time be more than that. On every occasion let it be with us a time when we join our spirits with those saints of the church who have gone before, dedicating ourselves anew to our Christ and to his Kingdom, praising God and singing always, "Lead, kindly light, amid th' encircling gloom."

Choir: "Lead, kindly light, amid th' encircling gloom," number 514.

The Benediction

The Postlude

Dedication of an Altar Set

By R. A. McBLAIN

Minister: For this house of prayer and praise, we thank Thee, O God.

People: Here we come to worship Thee, to praise Thee, to sing of thy wonderful deeds to the children of men. Here we come into closer fellowship with Thee and with our brother Christians, who have the same aspirations and the same need of him who is the Way, the Truth and the Life.

Hymn: No. 379, "I Love Thy kingdom, Lord."

Minister: For the symbol of thy abiding presence, the altar, we thank Thee, O God.

People: May this symbol never become an object of devotion itself, but may the altar in thy house ever remind us that Thou art God the Father, giver of every good gift, judge of the motives and the deeds of our lives.

Hymn: No. 227, "Come, we that love the Lord."

Minister: For the symbol of redeeming love, the cross, we thank thee, O God; we would consecrate this cross to its holy task of reminding us of our Christ and his way of service.

People: We would remember as we look at this cross, that it is beautiful to the Christian because of one who took a symbol of shame and by his sacrifice upon it made of it a symbol of divine love that puts others first and ourselves last. We would remember as we look at the empty cross that our Christ is a living Christ, present in the hearts and lives of those who love him and strive ever to do his will.

Hymn: No. 148, "When I survey the wondrous cross."

Minister: For the symbols of the twofold nature of our Lord, the divine and the human—the two candles—and for the candlesticks consecrated to their divine task, we thank Thee, O God. For their symbolism, when lighted, of Jesus' words *"I am the light of the world,"* we thank Thee.

People: Through these symbols we would be reminded constantly of Him *who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.* (Heb. 4:15-16). When we see these candles lighted, we would be reminded of Jesus' words to his disciples: *"You are the light of the world. . . . Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."*

Hymn: No. 31, "When morning gilds the skies." (The altar candles will be lighted for first time.)

Minister: For the symbols of the new life in Christ Jesus, the flowers, and for these vases now consecrated to hold these symbols of the resurrection, we thank Thee, O God.

People: As the seed dies in order to produce the more beautiful blossom, so does human life die in order that it may flower in eternal life. May the flowers used in these altar vases ever remind us of Jesus' words: *"I am the good Shepherd. . . . My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish."*

Hymn: No. 72, "This is my Father's world."

Minister: For all the men and women of ages past who have been faithful stewards of the good news of Jesus Christ, and especially for the one in whose memory these altar pieces are consecrated, we thank Thee, O God.

People: May we enter in to the fruit of their labors as we too are faithful stewards of our present opportunities to serve thee loyally and to uphold our church and its leaders as together we strive to serve our common Lord in unity of purpose and spirit.

Minister: (Prayer of dedication).

Almighty God, our heavenly Father, without whom no words or works of ours have meaning, but who dost accept the gifts of our hands as the tokens of our devotion; grant thy blessing upon us as we dedicate these altar pieces to thy glory. May this memorial which we now dedicate be an enduring witness before all thy people of the faithful service of thy servant, _____. May our lives, being consecrated unto thy service, be joined with thy faithful ones into that building which groweth unto a holy temple in the Lord. *Amen.*[1]

Hymn: No. 267, "Rise up, O men of God."

R. A. McBlain is pastor of the Methodist Church in Greenfield, Iowa. When he found no service specifically for dedicating a new cross, candlesticks, and vase, he wrote this one.

[1] Adapted from *The Book of Worship for Church and Home*, p. 510 (Abingdon Press).

Liturgical Glossary

By PAUL S. SANDERS

These definitions for worship are published with the suggestion that they be clipped and filed alphabetically for future reference. The first Liturgical Glossary appeared in the issue of September, 1954. Paul S. Sanders is professor of Religion at Amherst College in Massachusetts.—Ed.

Advent. The first season of the church year, always including four Sundays, the first being that nearest Nov. 30. All four Sundays in Advent occur before Christmas. Both a joyful and a penitential season. Anticipation of Christ's Nativity occasions both repentance and rejoicing. Contemplation of the Second Advent of Christ in judgment, leading to the culmination of history in the Kingdom of God, occasions both dread and hope. Proper observance of Advent would make Christmas more meaningful. Christmas hymns should not be used; there are many good Advent hymns, though *The Methodist Hymnal* is deficient at this point. Color: purple.

Church Year. Also called Christian Year, church calendar, Christian calendar. The scheme, its beginnings very ancient, by which time is sanctified by being apportioned in accordance with a Christian plan of commemoration. Its soundest justification lies in tying Christian faith to the facts of Christian history, and in holding up recurrent memorials of those facts as guides and inspiration for present worship and life. The church year divides roughly in half: Advent through Ascensiontide dealing with the life of our Lord; Pentecost (or Trinity) dealing with the faith, life and worship of the church.

Thanksgiving Day. In this country a day of public thanksgiving for the mercies of God, associated with the harvest. Set by presidential proclamation, usually the last Thursday in November, the holiday has assumed a generally secular and commercial aspect. Churches could help restore its primarily religious character by holding services and expecting people to attend. Communion would be appropriate, as the prime Christian means of offering thanksgiving (see **"Eucharist"**). An early communion would afford an opportunity for worship to those who want to start driving, or who have large family gatherings.

Revivals Without Regrets

By JAMES H. JAUNCEY

How to conduct a revival that will meet present day needs and conditions.

NOT ALL revivals or evangelistic campaigns prove to be channels of blessing. Some turn out to be gutters of trouble. Sinners are confused instead of converted. Saints are harried rather than helped. It is not for nothing that many church troubles and splits follow in the wake of the special meeting.

Does this mean that we should be done with them altogether? Not unless it is logical to give up eating on account of a few gustatory tragedies! What is the answer then? Just a little bit more of the guidance of God superimposed on some good common horse sense.

Ever been to a revival where the evangelist has explained the plan of salvation every night to a congregation of Christians? Is it any wonder that even they begin to lose their interest? Let us be realistic enough to realize that even in the most renowned revivals the proportion of unconverted is small. Why not then gear the message to the whole audience?

Needless Distinctions

"But wait a minute," you say, "that wouldn't be an evangelistic campaign. That would be a deeper life crusade." But why divide the purpose like that? The "gospel" means "good news" and the modern Christian needs the good news of the secret of victorious living as much as the sinner needs the good news of salvation. The bulk of the New Testament was written to believers, but who would dare claim that it has thereby lost its power to save the lost?

Some of us have seen conversions at Bible conferences where not a word has been spoken to the unconverted. What happened? The Christians started getting right with God, which then gave the Holy Spirit freedom to do what He had previously been prevented from doing. The truth is that any preacher who really knows the Word can find a relevance to sinners and saints in every message.

Church membership in Amerca is increasing at two and a half times the rate of population increase. By far the greatest amount of this harvest is being reaped by the regular pastoral ministry together with a vigorous program of personal evangelism. If our special efforts are directed towards stimulating this as well as directly winning the outsider, they will be more effective in the long run. Furthermore the products of the personal approach are far more likely to stick!

Should the meeting be a union venture of all the churches in town or should the local church run its own program? It all depends what you want. If you want a big splash with the maximum advertising appeal then the union meeting is the thing. But if a maximum permanent increase in church membership is desired and this at the greatest economy in time, money, and effort, then run your own crusade.

It is not at all necessary to have the church packed to the doors to have a good meeting. If the evangelist you want will not come to a church as small as yours, you are better off without him anyway.

Choosing the Evangelist

In any case do be ultra-careful about your choice of evangelist. There are plenty of able and wonderful men in the profession but scores of misfits as well, and sad to say, some racketeers. Don't buy a pig in a poke! Above all, be wary of the claims of advertising matter. Avoid the sensationalist like the plague. He may bring a few more people but he may also discredit your whole work.

It pays to choose a speaker who is a trained and experienced minister. It is true that Moody never had a B.D. degree, but he is not available! Education tells in terms of depth, insight, and stability. Experience as a pastor on the part of the evangelist is likely to keep him from making mistakes which can hinder the church's work after he has left.

Money is often wasted unnecessarily on the advertising. Expensive radio, television, or newspaper advertisement may fail to bring one extra person. It is essential to let the people know, but it is good to remember that over advertising has a negative effect. Strict honesty is essential. Do not build up the speaker as a second Spurgeon. Nowadays pure oratory alone has little attraction anyway.

The best advertising is by word of mouth. Have the people talk it up and prepare for it by house-to-house visitation. Seeing that numbers attract numbers, it pays to gain outright pledges from the membership that a substantial proportion will attend every night. If used with above, cards and leaflets are effective. A good principle to remember is that no method is automatically successful. It has to be used with forethought and care and always followed through.

How to Drive People Away

Musical features add to the enjoyment and become an attendance incentive if, and only if, they are first-class. So also do worship features which involve audience participation. Stunts should be avoided as too artificial in relation to the spiritual purpose. People quickly see through any attempts to bribe them to come. Late starting, poor planning, long announcements, and unduly lengthy services will drive people away.

James H. Jauncey is professor of Theology at California Baptist Seminary in Covina, Calif.

The effectiveness of many a campaign is marred by the appeals for decisions. At all times the personalities of the people in the congregation must be respected. High-pressure methods may produce results without conversions. Public decisions can be very helpful in crystallizing the surrender of the will if they are not merely the reaction to emotional pressure.

The ideal is persuasion without pressure, truth without tricks, seriousness without sentimentality. A good test of the genuineness of a conversion is whether or not there is willingness to enter forthwith into active church membership.

Management of Finances

Money matters have ruined many a revival meeting. Much misunderstanding can be avoided by stipulating the financial conditions in writing beforehand. Payment of the evangelist's expenses and taking up of a love offering for him is the usual practice. To avoid money pressure every night, some churches estimate the total expenditure and raise that before the campaign starts.

Plenty of notice should be given for the love offering. The invitation to contribute should be forceful and realistic but should never appeal to pity or charity. The more the evangelist refrains from taking part in the financial appeal the better.

Never let a special effort just die out. Have it end on the crest of the wave. For this reason it is advisable in most cases to limit the revival to two weeks. Even so, one good week is better than a desultory effort of fourteen days.

Someone has aptly said that when the meeting is over the service begins. That is good psychology. After a great crusade there is danger of a letdown in which dangerous dissatisfactions can breed. If the slack is taken up by a planned program of service, this can be avoided.

On the personal level, nothing is more dangerous than decisions which are not harnessed into action. Character is undermined and Christian living becomes reduced to mere sentimentality. On the other hand, when the decisions are carried out, the results become permanent and the blessing spreads.

There is a tremendous future for the revival idea if it is kept realistically geared to contemporary needs. A meeting a year can be made to be a tremendous shot in the arm to the church's program and outreach. In this day when the masses are turning towards the churches as never before comes the challenge to eliminate the bugs out of this great harvester and put it to work as never before.

A New Approach to Pledging

By GEORGE A. PARSONS

Making use of good intentions, one church found a way of getting the full amount of the church budget subscribed.

THE OLD-FASHIONED pledge card needs to be replaced with an "intent card" and a psychological approach to giving that affords members the chance to become cheerful givers. Too many church budgets are based upon what members gave the year before and therefore do not reflect the positive approach of developing all their possibilities.

Most members are psychologically primed with good intentions when it comes to giving, but they pledge low because they wonder if their incomes will be what they expect them to be. Not wanting to go out on a limb, at least, is the age-old excuse for not giving and for pledging small amounts. And we know that too often when a small amount is pledged, that is the maximum gift.

Make use of the good intentions! Send the members of your finance committee out to make their calls and begin their interviews with the statement, "We have a new plan of giving. We are not asking you to sign a pledge this year, but it will help our committee if you will indicate what you intend to contribute each week. Certainly you intend to give. And we don't want an iron-clad pledge holding you down if you suffer financial reverses this coming year."

Then the visitor can put into the hand of the member the very simple "Intent Card." On it should simply be the statement:

> I intend to give to God and the work of our church $_____ each week, and to the benevolences $_____ each week as long as I am financially able.

That answers the strongest objections to signing a pledge to the church. Even though it is generally understood that one is not bound to a pledge when the financial situation of his family changes,

George A. Parsons is pastor of Riverview Methodist Church of Toronto, Ohio.

the intent card carries a more desirable psychology. Most people would try to live up to any signed obligation, and there are some good exceptions to that rule of economic virtue.

Intent-giving is an opportunity to give each week what one would like to give. Unforeseen circumstances are not psychological blocks that cause underpledging.

At the end of each quarter if the member has failed to contribute what he intended to give, the financial steward should call and use the same approach. He should say, "We appreciate your intention to give to our church. During the last quarter you have failed to do what you intended. We're sure this is because of neglect on your part. Here is a statement of the amount you have contributed and a notation of the balance you intended to give. We hope that you will be able to catch up soon."

Naturally the caller should be armed with all the information about the budget, the expenditures, and the needs of the church. Certainly he should have a very positive attitude. This is a selling job, too.

Whenever the financial steward makes his quarterly call and learns that the member's financial situation has changed appreciably, then the caller should be the first to suggest that the "Intent Card" be adjusted—that a new

amount be substituted. This psychology will gain in favor and in response as each year goes by.

In any church where pledging is low this approach should be tried. Also, in any church where there is a definite feeling that pledging is impossible then the plan of intent giving should be a great deal of help.

If this program is carried out then your committee will actually have an idea as to what to expect from the members. Under the outdated pledge system only a minimum amount can be subscribed. Under intent giving there is a good chance to get the full amount of your budget subscribed and favorable prospects of 100 per cent participation.

If you like the plan of "pledging" and want to hang on to it, at least modify your system to incorporate the new plan in the old. A modified intent system would operate like this:

After Loyalty Sunday, when all members have had the opportunity to attend and dedicate their pledges to the church, use the new plan on the members who fail to pledge and are a little more reluctant.

Instruct your financial stewards to take a pledge card and cross out the word "Pledge" substituting the word "Intent." If this is done in the presence of the member who did not pledge, it is likely to enlist co-operation.

The caller would make remarks along this line, "You probably did not want to pledge because you are not sure of your income and financial situation for the next year. You may be wise. However, we know that you intend to give what you can and we want you to have the opportunity to signify and dedicate those intentions—we do not want you left out. So here is the intent card suited to your needs."

The third and last resort in either the new plan or the modified system is to encourage the person to sign an intent card and to retain the card as a personal reminder of his obligations to his church.

The caller would make remarks of this nature, "Since you feel that you cannot turn in even the intent card, we are sure that you want to consider the privilege of giving. Will you keep this card in your possession and write down what you think you ought to give and then personally dedicate your intention to God during your private devotions?"

If you work on the old basis of the pledge card, you are shutting out a large number of people. You give them no alternative. The argument that they will obligate themselves on instalment buying is not convincing. However, if you adopt the steps of the intent plan you are opening doors every time a member says that he cannot pledge. That is good salesmanship and even better churchmanship.

The all-out task of the finance committee is to stimulate the "habit" of giving among the people by encouraging them to put the church into their weekly budget. Such systematic giving is often the most helpful to the church. And the big job is to make giving a cheerful stewardship, . . . *for God loves a cheerful giver.* The plan of intent giving will help to accomplish all these aims.

As the chairman of my finance committee, Mr. Preston Jones, said, "The Intent Card is the answer to *the* objection to pledging."

November Is Youth Month

By DAN C. WHITSETT

This is the way one local church has planned to observe "Youth in Their Families" month this November.

YOUNG PEOPLE are not the church of tomorrow, as often stated—they are the life of the church today. Notice how every church program is enriched daily by the radiance, joy, happiness, and enthusiasm of the children and youth participating. They are trained to be good leaders now and to accept their responsibility in their home, church, and community. They are an end within themselves. A child is as necessary to the parent as the parent is to the child. It is this feeling of "belonging" and "importance" that causes the youth of today to accept their responsibility.

Youth Emphasis in November

Realizing the significance of youth's place in the total church program should cause every church to emphasize their part in "Youth in Their Families" month (November).

It is time for the church to offer guidance in family living, playing, working, and worshiping together. A parent-youth forum of the M.Y.F. presented last fall helped many homes to see that great good could be accomplished by Christian concern, love, tolerance, and patience.

The church for years has urged parents to *bring* their children to the church school. M. Leo Rippy said a few years ago, "If I were a pastor and some father drove up to the church in his big car and put his son out for Sunday school and started to drive back home with his Sunday funny papers, I'd say 'Just a minute, Bud, where do you think you're going? Either get out and come with your boy or take him home with you.'" Maybe that is why Rippy is not a pastor, but he has given new, fresh, and inspiring ideas to thousands of pastors across the land.

Ernest M. Ligon, a psychologist at Union College in Schenectady, New York, has organized a number of Sunday morning classes in churches where *no* children will be accepted in the Sunday school unless his parents will also enrol in a parent's class. Written, weekly assignments are given parents and children and it is this "home work" which Ligon considers so essential in family religious growth and development.

This is revolutionary but psychologically sound. We cannot "send" a child up in the way he should go.

Preparation

How shall we ministers prepare for the youth in the family emphasis? It is necessary first to have an over-all objective of learning to live as happy Christians in family units. This program must not be put on for the young people. We work with them but not dictate to them. The more they contribute ideas and plans and help carry out the program, the more lasting will be the good accomplished.

As this is written (July, 1954) our commission on education has begun making plans for family training week in November. For years the church has had training courses for adults and at another time a leadership training course for the youth. This seems proper, but this fall the two training conferences will be combined. During one

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week in November young people and their parents will learn to study, play, work, and worship together.

One night the group recreation period will be devoted to "home recreation" and practical games and hobbies for family night fun will be demonstrated. One night's recreation will be the "family at church" night when the recreation and entertainment will be planned for all ages together. Between these two special nights the young people will "observe" while the recreation will be adult centered, and the following night the adults will observe the youth at their best.

The youth council with the older youth, senior, and intermediate representatives will meet with representatives of the commission on education and the president of each adult class to prepare for the total observance during the month of November.

The activities for youth in family month should include drama, motion pictures, forums, panel discussions, and the assistance of "experts" in child psychology, marriage counseling, juvenile court problems, education, and so forth. The young people themselves will enjoy helping to write short playlets on special themes, such as: "The Undisciplined Home," "Sorry, Pops, Too Busy," "Everybody Doing It," "They Did It This Way When I Was Young."

There can be comedy displayed while real problems are presented. These playlets can be followed by demonstrations of "The Family Council," where youth share in the responsibility for the budget, the hours, the fun, and the worship. Young people will often be more strict in their recommendations than some parents. It is authority imposed from within and not without, which developes character.

The month's observance should include one night for family night fellowship at church. This should probably be held at the beginning of the month, or the week before the training conference. This may be a covered dish supper and let all ages be present. The nursery should be opened for the care of infants and small children. There are many good family films available. It would afford a good opportunity for unsigned statements to be presented on "The biggest unsolved problem in our home between parents and youth." This would offer guidance to your council planning for the rest of the month's forums and activities.

Several nights could profitably be spent discussing the subject of "Friendship and Marriage." In a recent interest poll of our subdistrict, the subject of vocation tied in interest with friendship and marriage.

Stay at Home Night

One night during the month or one night each week during the month, should be promoted as "stay at home night." The church could well afford to offer a scholarship to the youth summer assembly for the best suggestion presented for the stay at home night. This theme might plan the entire night from devotions, family singing, mock or real family council, to the best recreation and most enjoyable refreshments.

Surely one "stay at home" night should be informal and "do as you please night." Even as I write these lines in my study at the parsonage, my 14-year-old son, who is an amateur radio ham, is up in his room "talking his head off" to a ham in Ohio: my 15-year-old daughter is "studying" with the T.V. going full blast; my wife is "rocking" to sleep the little five-months-old, just like her granny used to do. There is not much co-ordination in the night's program, but everyone seems perfectly happy, especially the baby. A "do as you please" night may have its value, but it is also wonderful training to do things together and enlarge the circle of our love and concern.

November affords an opportunity for a family "peace project" such as sending a Care package, mailing a Christmas package for overseas, holding a brief family memorial service if some member of the family failed to return from overseas. One of the fine religious experiences will be the home worship service at the table on Thanksgiving. The Book of Worship or *The Family Altar* will offer excellent selective material and suggestions.

After the observance of "Youth in Their Families" month a normal result should be to have many "family councils" become a regular procedure for the settlement of family problems. It should result in the pastor and church school teachers working in closer cooperation with parents and the youth for counseling and guidance in Christian living.

The church must be the enlarged family where we learn to live as happy, successful Christians in all relationships of life. If such a month is thoroughly planned and successfully attended, it will become a regular part of the church program not once a year, but a thread of interest and activity throughout the year. The Christian family is God's symbol of the family of nations for the peoples of this earth.

"Emergency call, Doctor Smith!"

Put *this* on their family tree . . .

The Christian Home . . .

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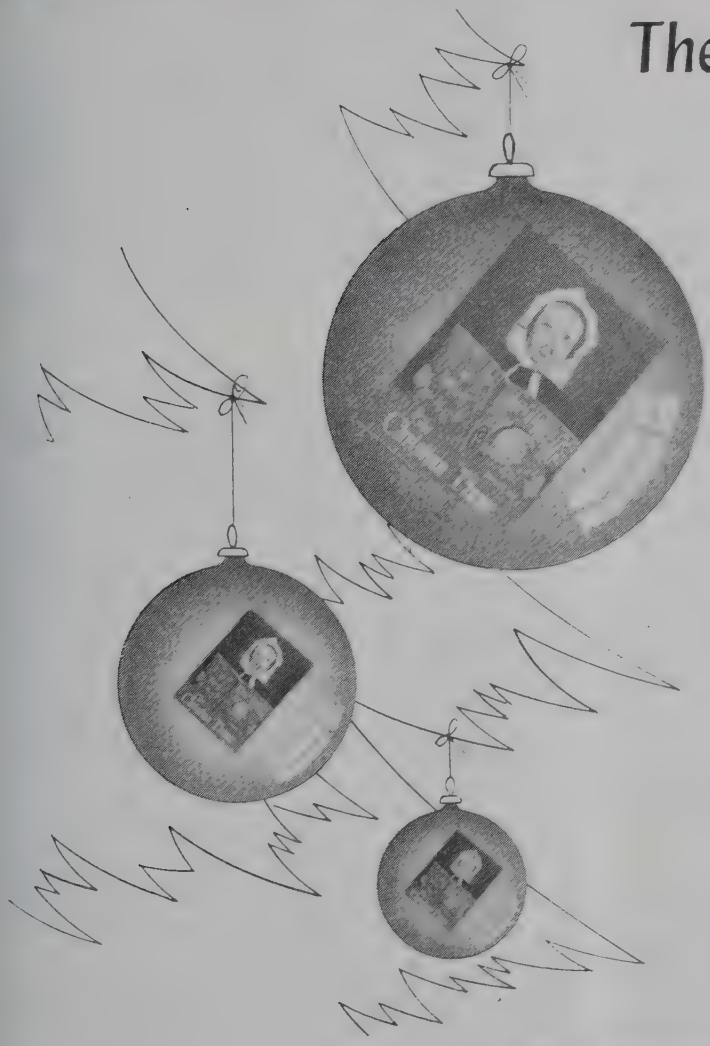

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The Fountain

Our Failures Show

One can almost tell the shortcomings of a people by the ideals they feverishly cultivate. . . .

—Geddes MacGregor, in *From a Christian Ghetto* (Longmans, Green & Co.)

Americans Witness

Frankly, through the years I have not been too impressed with the general caliber of U. S. government personnel out here. I believe in the aims of "Point IV," but I think all such programs depend for final effectiveness upon the character of the people performing the program. I do not believe that the utterly secular approach of "Point IV" (as we see it here) can effect the changes most desperately needed in Liberian life. "Point IV" is *not* Christian missions under government auspices.

But with President Eisenhower's appointment of Mr. Jesse D. Locker, a distinguished American Negro lawyer of Cincinnati, Ohio, as Ambassador to Liberia, a new spirit and influence has come into Liberia. The Lockers are a consecrated Christian couple with a strong desire to share the riches of the Gospel. They have taken a wonderful stand against the use of liquor at American official functions, and both are active in church life. He teaches a regular Bible class on Thursday nights at one of the Methodist churches (with an average attendance of 115) while she teaches Sunday school in the First Presbyterian Church. At their own expense and on their own time they mimeograph and distribute weekly *five hundred* copies of an outline and teaching suggestions for the International Sunday School Lessons. This is of immeasurable value in a land where there is no Sunday school literature.

Naturally they meet much opposition. Missionaries are accustomed to being scorned by their fellow-countrymen, but perhaps it is not easy for people like the Lockers. Help us to remember them in prayer also, won't you?

—Excerpt from "Africa Letter," from The Britts (Methodist Missionaries, College of West Africa, Monrovia, Liberia)

Waiting

Some 15,000 out of a probable 20,000 refugees of European origin in Communist China are registered with the World Council of Churches in Hong Kong. Their only hope of survival lies in permission to leave China and permission to live somewhere else. Both are hard to obtain and they never seem to be available with equal facility at the same time. The fact that 3,186 have actually been moved through Hong Kong and resettled somewhere is the result of one of the most remarkable operations ever undertaken by the World Council of Churches. The work goes on under increasing difficulties with permission to leave the more uncertain pre-requisite at the moment. Meanwhile this particular operation has re-emphasized the necessity of demonstrating in a new way the fact that the Church is not a Church for Europeans. No Christian service to European refugees in China is justifiable with an equally intensive and concerned service to the Chinese refugees who have flooded Hong Kong. . . .

—Elfan Rees, Congregational Union of England and Wales, to Visitors of the World Council Assembly

Free to Speak

The Christian has no right to remain aloof from the struggle between political programs and secular hopes. The world wants immortality for itself and looks to its own programs for salvation. Because the Christian is freed from Utopianism by his expectation of the Lord's coming, he owes it to the world to bear the witness of sobriety, of coolheadedness. His is the task of showing what mankind's real situation is and of cutting through the prevailing fog of propaganda. Because the Christian is by faith set free from all legalism, he can never be satisfied with any kind of general scheme. He will have to speak up whenever political principles enslave men and wherever existing laws are used to justify or conceal unlawfulness.

—Edmund Schlink, Evangelical Church in Germany, to the World Council Assembly

Where She Planted

The little girl was a delicate child, and so very pious and good that they thought she was not long for this world. Her favorite fun was making small boats out of paper and sailing them down the river with violets as passengers, as any child might play. But what made this girl different was that she said the violets were missionaries she was sending out to convert all the people in the world, and when she grew up, she was going to found a society of missionary sisters.

The strangely romantic part of the story is that, after many years of hardship, self-sacrifice, and superhuman labors, this frail little Italian girl, born a hundred years ago near Milan, really did establish not only the famous order of the Missionary Sisters of the Sacred Heart, but also scores of schools and hospitals on several continents. Moreover, on July 7, 1946, just thirty years after her death in Chicago, she was canonized as a saint, the first citizen of the United States ever to be so honored.

Mother Francesca Cabrini's "violets" are blooming today in both Italy and Little Italy, in Central America and South America, in Spain and in England, in New Orleans, Chicago, Los Angeles, Seattle, and in many another place where she planted and watered them until they were well rooted. The name of the indomitable little nun is especially revered in New York, where the Mother Cabrini Memorial Hospital honors her, as does the Mother Cabrini High School, in which her body, preserved in a glass case, is gazed at reverently by thousands of devout visitors and pilgrims from near and far.

—Charles Francis Potter, in *The Faiths Men Live By* (Prentice Hall)

Rome's Interest

The Ecumenical idea is a provoking one, and Christendom is more alive to it now than ever before. The prominent part taken by the various Churches and denominations of English-speaking countries in the world-conferences of our century is too well known to require special mention here. But the official pronouncements of the Holy See, the Pastoral Letters of not a few Catholic bishops, the sympathy and active participation of many individual Catholics, all point to the fact that the unity-seeking movements in World Protestantism are followed by the Church of Rome with keenest interest, far more so than had hitherto been known. To-day's Ecumenical misgivings and aspirations derive from an awareness that all Christian Communions and confessions are of the deepest concern to one another, and that it is culpable negligence for one to be indifferent to the fate of another.

—Ernest Walter Zeeden, in *The Legacy of Luther* (Newman Press)

Bringing It Home

To get the ecumenical spirit really domesticated within local congregations—that is now the primary need. "Nothing is real," G. K. Chesterton once said, "until it is local," and the pithy sentence indicates the crucial task that lies ahead. The ecumenical movement will become vital in the church-at-large just to the extent that it becomes firmly rooted in the congregation—yours and mine. This means that the experience which we have been privileged to have at Evanston lays on each of us the responsibility to make the ecumenical vision and spirit "come alive" in the local church to which he belongs.

—Samuel M. Cavert, Presbyterian Church in the U.S.A., to Visitors of the World Council Assembly

Two Revolutions

A group of Christians produced a book recently under the auspices of a committee related to the National Christian Council; they called it "Communism and the Social Revolution in India—a Christian Interpretation." The main point they make is that the basic social revolution in India should be distinctly differentiated from Communism, and that it is the positive Christian concern for the revolution seeking social justice that leads Christians to oppose Communism; that we should oppose Communism not because it is revolutionary but because it betrays the revolution by turning it in the process of making it into a new oppression.

—M. M. Thomas, Mar Thoma Syrian Church of Malabar, India, to Visitors of the World Council Assembly

Voice from Eastern Europe

Amidst the problems of secularization and social change the Church has the constant temptation simply to drift along with events. In order to find help in resisting this temptation we must take a strong hold upon our basic Christian beliefs and, above all, upon the Holy Scriptures, confessing and actively proclaiming that the existence of the Church . . . is not bound up with any social system, but serves, independently of the changes in the social systems, its Lord, among men, on the road of human history. In the face of all opposing views, either within or outside the Church, we proclaim this freedom of the Church's way. Yet we do not keep on repeating this as a theoretical formula, but try to live by this truth in our everyday situations. I believe that, not only in our country but everywhere in the world where there are Christians, the churches ought to voice this independence of the Church of all social systems, more courageously and more resolutely than heretofore. Our preaching can give no help in the time of need unless this witness to the freedom of the Church is implied in it.

—John Peter, Reformed Church of Hungary, to Visitors of the World Council Assembly

American Layman Speaks

We Americans are a responsible society. We are responsible in our religion. We have no state church or established religion, yet 82 per cent of us feel subjectively that we belong to a religion. Fifty-nine per cent of us are objectively recorded as members of organized church bodies. With all the deficiencies of church statistics, this has to be measured against 10 per cent membership in churches shown in our first religious census one hundred and sixty years ago in 1796. We put up good hard cash voluntarily for our churches. It is less than what is spent for liquor or cosmetics. But a downtown church like my own in Cincinnati, with only one gift of $100,000 (and that one from a non-member) and only a few from $10,000 to $25,000, raised $1,200,000 for a new church, and we raise $113,500 every year in current expense for both church and missions. Not only so, but this is really free will offering, because no one is asked for a particular sum in our church and no one but our rector and bookkeeper knows what each parishioner gives. This church has none of our leaders of business except one banker. I am not boasting or asking for applause. I want you to know that we Americans support our churches responsibly.

—Charles P. Taft, Protestant Episcopal Church—U.S.A., to Visitors of the World Council Assembly

Outworn Sentiments

When a ship carries its passengers from the Mediterranean to northern latitudes the change in climate is not blamed upon some supposed band of conspirators in the crew. So when inevitable changes impose themselves upon our American way of life and when our deep nostalgias of old simplicities and social pieties are affronted, our best recourse is to understand the causes. Our task then is not one of fortifying ourselves in outworn sentiments but of rearticulating in a new situation the permanent values to which we are attached.

—Amos N. Wilder, in *Christianity and Crisis*, May 31, 1954

Lure of a Secret

I saw a little girl dancing along the street shouting rhymically, "I know a secret, I know a secret." Her playmates were following wistfully begging, "Tell us; tell us, please." The lure of a secret! What strange, fascinating power it has—and so tantalizing!

Here we have the genius of all the searchings of science, philosophy and religion. Some potentiality is hidden in nature and, like a lover seeking his beloved, something within man strives insatiably to find it. In this spirit, the pursuit of knowledge goes on in a never-ending insatiable quest.

That is the crux of the Palomar telescope—that the heavens might yield their elusive secrets and submit to the demand for revelation on the part of man himself. The search for all hidden mysteries is man's answer to the concealments of God. Like a magnet an uncharted land draws Columbus to America, a Livingstone into the jungle, a Captain Scott and Commodore Perry to the lonely and perilous wastes of the earth's poles.

Before the morning stars sang together, God made the laws that govern the universe, from the mighty arch of the sun to the unfolding of the daffodil. But, He left it for man to discover these laws. God puts marble in the hills, but He builds no cathedral. He burries coal in the earth, but He does not light the fire on the hearthstone nor turn the wheels of industry's mighty engines.

It is not the known that holds our interest. It is the UNKNOWN. This is the lure of a secret.

—Frank Hobart Nelson, Pasadena, Calif.

Tree of Life

A typical congregation is like a tree loaded with apples. Each fruit represents an opportunity, but some are easier to shake down than others. A few are ready to fall at the first quiver of the limb. Others may cling to the branch no matter how violently it is agitated. Some are rosy and mellow. Others are green and sour. There is an occasional magnificent specimen, suitable for exhibition at the country fair. But along with it one finds many that are misshapen and wormy.

—Webb B. Garrison, in *The Preacher and His Audience* (Fleming H. Revell Co.)

With the Whole Mind

GRACEFUL REASON, *By J. V. Langmead Casserley. Seabury Press, xxii & 163 pp., $2.75*

By EDWIN E. AUBREY

One of our recent acquisitions from England is a distinguished Anglican theologian brought to the General Theological Seminary in New York. Casserley brings to theology a sense of balance, which is to say a sense of humor. This shines through the book and makes what might have been a rather forbidding treatise a lively and interesting discussion of a very moot issue in contemporary thinking.

For Casserley has the courage to stand up and say, in the midst of all the attacks on natural theology and philosophy by the neo-orthodox, that we can and should use reason in the development of Christian faith. The impressive jargon about "existential theology" does not scare him, for he finds it pretty much like other arguments from experience such as the argument from nature to nature's God. Only this time it is human nature that is the starting point.

And this human nature, bad as it may be, has not lost its image of the divine; and it is supposed to be endowed with reason without which it could not even receive revelation. So let us not be afraid of rational religion. Man can and does cut himself off from the sense of nature's God, but he can also perceive analogies between the real world and the divine. This should not mean that we bring God down to the level of our own primary concerns, but that we should see our concerns as leading us up to him.

After all, men have always been impressed with the argument from the need for some causal relation between the world and its creator, simply because any recognition that we live in a contingent world implies that there is some necessary being on which it depends. But such implications do not create God. They are dependent on some belief in God, however tentative or obscure.

Reason can also act in a negative and sceptical way, and this leads to various philosophies: agnosticism, atheism, pluralism, pantheism, or deism. The author subjects each of these to critical scrutiny and rejects them.

In their place he offers a natural theology which explains the world in terms of creation as fundamental and of redemption as required and of the Incarnation as holding the two together. For the world as science studies it and creation and history as theology conceives them are one and the same universe seen from slightly different points of view.

Such a theology Dr. Casserley offers as the necessary tool for meeting the sceptical questions and the anxieties of men, and also as a glorious adventure on seeking God with one's whole mind. And the general reader will understand him because he writes with such lucidity.

Fundamentals

THE THEOLOGY OF EVANGELISM, *by T. A. Kantonen. Muhlenberg Press, 98 pp., $1.25*

By CLARENCE F. AVEY

It is a sad, even disillusioning fact that in these days when we are piling up church membership statistics—"more people in the churches than ever before"—the world is not regenerated more quickly. Sadder still is the fact that many of those who are new members of the church are not regenerated, either.

It behooves us, then, to examine the basis of our appeal to those outside of the Christian fellowship. Is our evangelism simply a good-natured invitation to "join" the church, or is it the proclamation of a gospel with irresistible force and a renewing of life and intention?

In this small but significant volume a highly regarded teacher of our generation reviews the fundamentals upon which the genuine evangel of Christianity shall be based. This examination of the roots of evangelism is grounded on the firm conviction that "Evangelism is not a specialized activity, one among many others in the church, but the heart of all its activities, the Gospel itself in action, the whole life of the church surging forth into the world to accomplish the mission given to the church by her Lord."

In the effort to emphasize the primacy of evangelism, one feels that it is sometimes done at the expense of other emphases of the work and mission of Christ and the Church. There is always and necessarily a tension between teaching and evangelism, *didache* and *kerygma*. One leans over to the side where his own personal feelings dra him, and in this case Kantonen ma perhaps be forgiven if he overstresse the Christian demand for evangelism This reviewer, however, feels that h does not sufficiently recognize Jesu own emphasis on the things *"that have commanded you,"* as well as th *"Go therefore and make disciples of a nations."* It is the old story of "both and."

This well-ordered study of th church's mission to win individuals i solidly grounded in the sovereign wil of God and man's responsibility to re spond to that will. In Jesus Christ th atoning Word of God has made itsel known to men. Through the Holy Spiri ("The indwelling Spirit is the indwell ing Christ") the work of regeneratio is accomplished, the miracle of resur rection from death unto life comes t pass.

Unifies Recent Studies

THE CHRISTIAN HOPE, *by J. A Fison. Longman's, Green & Co., 26 pp., $4.50*

By PAUL S. MINEAR

This volume by the Canon of Trur Cathedral is noteworthy because it uni fies so many insights drawn from recen biblical and theological study.

The pattern of argument is wove out of the following motifs: we are ex periencing "a classic moment of the ological perception" when the deepes need of our time, the need for "a sure and saner hope," is finding fulfilment i a rediscovery of authentic Christia eschatology. In the ancient world, as i ours, hope was "in short supply."

The Christian gospel, in pointing t the actual demonstration of God's lov on Golgotha, offers an imperishabl hope. Central and essential to this hop is the assurance of Christ's comin again. This expectation is intensely per sonal rather than abstractly proposi tional. It springs from contemporary ex perience of the living presence of Christ Apart from mystical love, eschatology i meaningless.

The true nature of the end is dis closed within the I-Thou meeting o lovers. The reality of love imparts cer tainty, immediacy, and urgency to th expectation of the Parousia, but tru love never relies on predictive specu lations about times and seasons. It i enough for love to know that "journey end in lovers meeting." In this futur meeting there will be many surprises but the same prevenient grace whic is revealed in the present will be activ then.

Faith displaces chronological time with lovers' time. To reduce hope to a calendar date would be blasphemy; to surrender hope because of the delays in Christ's return would be apostasy. The Parousia is the secret of Christian eschatology, and is implicit in all Christian doctrines (e.g., justification by faith), all Christian ceremonies (e.g., the Eucharist), and all Christian ethics (e.g., the Sermon on the Mount).

The recovery of the ethical-mystical-eschatological dimensions of God's grace provides a ground for reconciliation between the sects (which ignore the real presence of Christ) and the Church (which ignores the real Parousia of Christ).

It opens a viable channel toward Christian unity, toward a more dynamic mission, and toward resistance to communism. "No Church which lacks the note of vivid expectation is true to the Gospel."

These are the motifs on which Fison places greatest stress. I am in hearty accord with them and welcome this timely and trenchant defense of the Parousia-doctrine. It provided rich background material for the Evanston Assembly.

It is a fresh, provocative statement of a position which is rare in the American scene. It welds together in fascinating fashion biblical exegesis, theological reflection, and practical application. The book will not be popular among American pastors, nor will it be easy for them to grasp, but those are merits rather than deficiencies!

There are, to be sure, flaws in the volume. Its structure is weakened by amorphous organization and excessive repetition. The argument is overweighted with assertions and underweighted with cogent evidence. The reader is bombarded by propositions, beautifully phrased and deftly hurled, until his mind is dizzy or at least fatigued.

The historian will wish for more careful reconstruction of particular situations; the theologian will demand that various motifs be carried further (e.g., the exact implications of lovers' time; the precise meaning of mysticism).

Nevertheless, the book merits sustained study, preferably a chapter at a time. The reader who gets in step with the author's pace will find much grist for fruitful meditation and much solid substance for sermons on hope.

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Need Better Idea

RELIGION BEHIND THE IRON CURTAIN, *by George N. Schuster. Macmillan Co., 281 pp., $4.00*

By CHARLES S. BRADEN

The author's first sentence, "This is not a pleasant book," is a masterpiece of understatement. Not that the book is not well done. In fact it is superbly done. It is the most thorough summary of the facts concerning the fate of religion in the lands behind the iron curtain yet to appear.

The story that it tells of the systematic effort of the Communists to destroy —or if not to destroy, to control—religion is simply incredible. It just can't be true, one feels like saying, in this the twentieth century.

But as he reads chapter after chapter of the amazingly well-documented story of what has happened in country after country of Europe (he does not deal with the Oriental countries hidden behind a bamboo curtain) there is slowly borne in upon him the conviction that it is all too terribly true. And he lays the book down with the conviction that here is the most formidable foe Christianity or any other religion has met within recorded history.

"The trouble with this book," writes Shuster, "is that it deals with a social machine which grinds souls and bodies into a kind of depersonalized, stinking flour one cannot think about without nausea. Nathan Hale, regretting that he had only life to lose for his country, emerges clear against the setting of history. You can see him, hear him, share his decision and the bloody glory of what he paid for it. But ten million, thirty million, in a sense, a hundred

REVIEWERS

EDWIN E. AUBREY, professor of Religious Thought, University of Pennsylvania, Philadelphia, Pa., and author of *Secularism A Myth* (Harper & Brothers, 1954).

CLARENCE F. AVEY, pastor of the Starrett Memorial Methodist Church, Athol, Mass.

GEORGE C. BAKER, JR., Chaplain at Southern Methodist University, and professor of Homiletics in Perkins School of Theology, Dallas, Tex.

CHARLES S. BRADEN, professor emeritus, History of Religion, Northwestern University, Evanston, Ill., and author of *War, Communism and World Religion* (Harper & Brothers, 1953).

DAVID S. BURGESS, Executive Secretary, Georgia State Industrial Union Council, Atlanta, Ga.

HAROLD F. CARR, president of Iliff School of Theology, Denver, Colo.

HAROLD EHRENSPERGER, professor of Religion and Creative Arts, Boston University School of Theology, Boston, Mass., and founder of *motive.*

WILLIAM HORDERN, professor of Philosophy and Religion, Swarthmore College, Swarthmore, Pa., and author of *Christianity, Communism, and History* (Abingdon Press, 1954).

PAUL S. MINEAR, Norris Professor of New Testament, Andover Newton Theological School, Newton Centre, Mass., and author of *Christian Hope and the Second Coming* (Westminster Press, 1954).

EUGENE W. MUENCH, pastor of the Manito Methodist Church, Spokane, Wash.

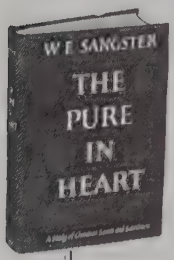
CLAUDE H. THOMPSON, professor of Christian Doctrine, Candler School of Theology, Emory University, Ga.

C. EVERETT TILSON, assistant professor of Old Testament, Vanderbilt University School of Religion, Nashville, Tenn.

A. DUDLEY WARD, secretary of the Methodist Board of Social and Economic Relations, and editor of the "Ethics and Economic Life Series," reviewed in the October issue of THE PASTOR.

W. RALPH WARD, JR., pastor of the Mount Lebanon Methodist Church, Pittsburgh, Pa.

New Books--IMPORTANT



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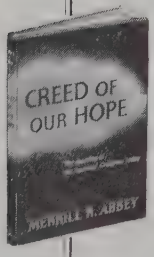

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million mortals silent in a chain gang from which no one can possibly rescue them, a chain gang in which one figure is just like the rest and all so countless, voiceless, hopeless—to borrow a phrase from Chesterton—what shall we do with them, how on earth can any one write about them?"

This sounds emotional. But how can one remain otherwise as he contemplates what has happened and is happening in iron and bamboo curtain countries around the world? Yet the book is not in the main an emotional book. Rather it is, for the most part, a calm, clear statement of fact, insofar as facts can be certainly known, about the way in which religion and religious leaders have been dealt with in communist countries where they have been any length of time in power.

After a chapter giving some perspective to the study as a whole, including a brief look at religion in Russia, the author occupies himself in successive chapters with the situation of religion in East Germany, Czechoslovakia, Yugoslavia, Poland, Hungary, Albania, and the Balkan regions generally; and finally with Jewry under Soviet rule.

The story of the persecution of religion in Russia has been frequently and well told. This Shuster only briefly summarizes. His contribution is to our knowledge of how religion has fared in the satellite states right down to the year 1954.

Now and then articles have appeared discussing the situation in one or another of these lands, but here is a systematic presentation of about all that can be said or known about the desperate situation religion faces in these countries.

Of one thing the reader is convinced certainly before he finishes the sordid tale: that there has been no genuine change of front by communism with reference to its attitude ultimately toward religion. All the claims now being put forward, in Oriental countries especially, to the effect that communism allows freedom of religion, are seen to be hollow mockery once the party attains to power.

The net result of reading a book like this is likely to be that of arousing anger and resentment in the reader. Some of it may inflame to the point of wanting to destroy communism even by the most extreme forms of violence. One may well feel the impulse, but a little calm reflection is likely to lead to another conclusion; namely, that the attempted destruction of communism by atomic power and outright war might well lead to conditions that would be more favorable to the spread of communism than they are now.

Communism, after all, is an idea. Ideas are never successfully destroyed by force, but are overcome by better ideas. Do we have the idea in democracy, or in Christianity or both? We must find a constructive way of approach to the problem—and we must find it soon.

Single Theme

CHRISTOLOGY OF THE LATER FATHERS, *edited by Edward R. Hardy and Cyril C. Richardson. (Vol. III, "Library of Christian Classics.") Westminster Press, 385 pp., $5.00*

By CLAUDE H. THOMPSON

This is the third in a twenty-six volume "Library of Christian Classics" eventually to include definitive theological documents through the English Reformation. Specifically, Volume III shows the formation of Christology during the period of the ecumenical councils as portrayed in the writings of Athanasius, Gregory of Nazianzus, and Gregory of Nyssa, along with additional documents setting forth the development of the theology of Nicea and Chalcedon.

As for this volume, one does not prepare a critical review of the Cappadocian Fathers. It is sufficient to point out that they carried the torch of orthodoxy through a mass of Christological aberrations and innovations, and gave to the church a view of the Person of our Lord which, in spite of subsequent attack and the problem of semantics, remains remarkably intact.

The editors have done their work well. Special mention should be made to the excellent General Introduction: "Faith in Christ, Theology and Creeds." This is both historical and interpretative, but its chief value lies in orientation for an understanding of the whole period. Introductions to the various writings are included as well as extensive bibliographies, explanatory notes, variants in the manuscripts, and also divergencies in translations and interpretations. Biographical sketches of the Fathers are also provided.

As for the twelve "documents" in addition to the works of Athanasius and the two Gregorys, from the Letter of Arius to Eusebius to the Statement of Faith of the Sixth Ecumenical Council, one senses the seriousness of the central theme of Christendom—how to understand the Person of Christ. In our age of genial theological gregariousness one is glad to know of an age when what a man believed was seen as a matter of life and death.

The manner of uniting the writings, the introductions, biographical data, the General Introduction, and the additional "documents" is a mark of editorial genius. Instead of a series of disconnected studies, one reads with the feeling that this is substantially a continuous discourse. But the unity lies in the theme: the Person of Jesus Christ.

This series, obviously, will not supplant an edition of the complete works of the Fathers. Some critics may wonder why this or that article or sermon has been omitted. But the principle of unity is quite well observed. One could wish, however, that titles of original works, such as *On the Incarnation, On the Holy Spirit,* etc., had been put in italics.

That there is a reading public for a reissue of these formulative documents shows a growing concern for the dogmatic basis of the Christian faith; the vitality of that faith to survive criticism, doubt, secularity, and even apostasy; and the perennial renewal of the Gospel —not simply for emotional satisfactions but also for intellectual validity.

The Christian Church need not apologize for her theological heritage. In this volume one phase of that heritage is portrayed at its best.

A Mighty Fortress

NOW I CAN TELL, *by Quentin K. Y. Huang. Morehouse-Gorham Co., 222 pp., $3.50*

By WILLIAM HORDERN

As I sat down to read this book I was thinking, "What possible purpose can be served by another book exposing communist atrocities? If anyone at this late date is not yet persuaded that communism is, in all its forms, ruthless and totalitarian, he probably would not read such a book. If he did, he is unlikely to be persuaded by it. On the other hand, those who are persuaded do not need such a book, it can only cause them unnecessary pain and anguish." As I read, however, I found the answer to my question.

The author, Bishop Quentin K. Y. Huang, of the Holy Catholic Church in China (Episcopal) was arrested by the conquering Chinese communists in 1949 and spent three and a half months in prison. *Now I Can Tell* is the restrained and unmelodramatic story of his life in prison, his great temptation when the Communists offered him a high position if he would play their game, and finally his miraculous escape. The last chapter is a valuable analysis of the Chinese communist land reforms. Here we gain a vivid picture of how communism has exploited the hunger of Chinese peasants for land.

As he tells his story, we glimpse a picture of the author. He is a quiet and unassuming man, totally dedicated to the gospel of Jesus Christ. Unfortunately he was uninterested in politics and distressingly naïve in that sphere. When th Communists took him into custody, he was bewildered and dismayed. Even his faith wavered.

As time passed Bishop Huang began to find depths of strength and power in the Christian gospel that he had not known before. He began to see the meaning of the biblical verse, "*. . . whom the Lord loveth he chasteneth . . .*" In time, he organized Bible study classes among the prisoners. He became the unofficial prison doctor. While Communists preached brotherhood and service, Bishop Huang showed how a Christian could practice these virtues.

Finally, Bishop Huang found the strength to withstand propaganda, abuse, and brain-washing. He threw himself upon the mercy of God and found a fortress that was impregnable to the communist assault.

This book is needed. We may not need any more information about the infamy of communism. But we do need more

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possible with man is possible with Go

Rabbinical Method

JUDAISM: POSTBIBLICAL AN
TALMUDIC PERIOD, *edited by Sa*
W. Baron and Joseph L. Blau. Liber
Arts Press, 245 pp. (paper edition
$1.75

By C. EVERETT TILSON

This scholarly, yet highly readab
study fills an important gap in t
literature of Judaism. The various e
cerpts included in this volume great
illuminate the development of Judais
from the second century B.C. throu
the late fifth century A.D.

The editors have done their Christi
readers the signal honor of equippi
their work with an invaluable gener
introduction. In addition to suggesti
a working chronology for Jewish liter
ture of this period, this introducti
clearly delineates the life-situation
which each stage of this literary a
tivity had its setting. Students will al
appreciate, in addition to the excelle
glossary, the short introduction—
which the editors answer the questio
normally raised by higher criticism—
each of the various selections includ
in this volume.

The editors divide their selections in
six principal sections: I. Apocryph
Materials; II. Hellenistic Materials; I
Sectarian Movements; IV. Tannai
Collections; V. Amoraic Collectio
VI. Prayer.

While the sampling in each ca
represents only a small fraction of t
total literary output of ancient Judais
(regarded by many as "the seco
classical period of Judaism"), it is su
ficiently varied to indicate the all-i
clusive character of Jewish religio
thought.

Of particular interest and value a
the second and third sections. T
former consists of selections, apt
chosen and clearly translated, fr
Philo and Josephus. These excer
clearly illustrate the method of Jewi
apologists during the first Christi
century. Threatened on the one hand

Roman culture and on the other by Greek culture, Philo and Josephus employed the language and culture of their rivals as a means of defending and promoting "the universal cultural values of Judaism." The latter reveals that Judaism, despite appearances to the contrary, has not always presented a solid front to the world.

Like Christianity, its history has given rise to sectarian movements. The excerpts included in this section clearly define the doctrines and mode of life characterizing each Jewish party, sect, and schism which came into being during this period. Of special interest is the "Manual of Discipline," one of the recently discovered Dead Sea Scrolls describing the initiation ceremonies of a sectarian group, not unlike the party of the Essenes.

The fourth section contains excerpts from the writings of the Jewish sages known as the Tannaim, whose work came to an end with the close of the second century A.D. This is followed by selections from the works of the Amoraim, sages who lived from the third through the fifth centuries, topically arranged. The concluding section on "Prayer" contains directions for the observance of stated prayers, in addition to a few prayers for special occasions.

While the last half of this book will hardly prove exciting to the reader unfamiliar with the rabbinic approach, if he will patiently apply himself to these pages, he can acquire considerable insight into the intellectual method of the rabbis of "the second classical period of Judaism."

The work of Baron and Blau in preparing this volume has put all serious, and potentially serious, students of Judaism in their debt.

India Today

UNDER THREE FLAGS, *by Stephen Neill. Friendship Press, 185 pp., paper, $1.25; cloth, $2.00*

By HAROLD EHRENSPERGER

Bishop Neill's book, designated as the study material for adults by the National Council of Churches for 1954-55, comes out of the experience of twenty years of missionary work in South India. Stephen Neill was active in the movement for church union and was honored by his Indian co-workers by being elected Bishop of Tinnevelly.

A Britisher writing about India for Americans is a unique venture. That *Under Three Flags* is a success under these auspices is no small compliment. Bishop Neill is sympathetic to Indian aspirations without being patronizing; he is appreciative without being sentimental. Most of all he is rightly critical without being one-sided or prejudiced. Most Indians would probably feel that this book was a fair presentation.

What a different kind of mission study book this really is! Perhaps the highest compliment that can be paid it is that it is good reading for anyone who wishes to get a picture of what has happened in India in independence and what the religious situation is at the present time as far as Christianity is concerned.

That the second chapter should be concerned with poverty is interesting. Too often even by objective and completely secular writers, the *problems* of India are stressed as if there were nothing important about India to the West except the problems. Too often we have neglected the many admirable, the many non-problem areas of India.

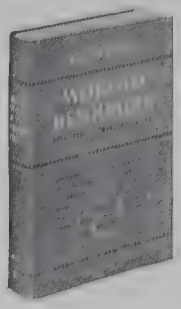
We have been guilty of presenting the country either as a land of mystery or as a place of abject poverty and need. Both are half truths—the mystery of India largely is a figment of imagination that we have enjoyed; and the poverty and need are merely the most obvious things that has been brought to our attention by well-meaning people who have wanted Americans to share ever so little of their abundance.

The chapters on "The Church in Southern Asia" and "Old Tasks in New Setting" are admirable analyses of the religious situation. Nowhere else is there a more balanced picture of the newer ideas in the work of Christians in India. The plea for unity in the church is both timely and important.

Whatever may result in the future from the present attitude toward missions, the face of the enlightened Christian worker should be directed to unifying the Christian groups. The names of the denominations are the most Western aspects of the church in Southern Asia, and in an Indian setting are about as absurd as anything in the missionary movement.

The plea of Bishop Neill for continued missionary personnel is sincere, although it may be impossible in the immediate future to answer it. This plea for continuing support is as intelligent as is the demand for the continuing of the Technical Aid program. Failure of either one would be a serious loss.

An adult guide on India, Pakistan, and Ceylon by Irene Jones is a companion volume and may be used with *Under Three Flags*. A good selected bibliography is included at the end of the book. Bishop Neill's book ought to stimulate Americans to read more widely about India, Pakistan, and Ceylon.



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Placing great emphasis on the Bible as the basis for all sermons, the author warns against clichés in interpreting biblical passages and states that a sermon which does not "cause a ripple" among its hearers is a failure. A. C. Craig is Lecturer in Biblical Studies, Glasgow University. $2.50

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Observations on Life in Prison

DIARY OF A SELF-MADE CONVICT, *by Alfred Hassler. Henry Regnery Co., 182 pp., $3.00*

By A. DUDLEY WARD

This book is the story of a conscientious objector who was sent to prison (under the law existing at the time of his trial in a United States Court in 1944) for a term of three years because he objected to serving in the armed forces of America on religious grounds.

The story is well written and is intriguing.

There is a sense of unreality about the account because it is recognized that Hassler was incarcerated for an offense which later was not subject to the same penalty. Also he obviously entered prison with quite a different background and outlook from most of those with whom he associated during his time at the Federal Penitentiary in Lewisburg, Pennsylvania.

Despite this the importance of the book is in several of Hassler's observations which are enlightening as America faces the difficult problem of dealing more adequately with those who have come afoul of the law.

The first observation is rather a startling one in which he reports that it is quite obvious to him that most of the people confined to prison were actually strong characters and that the regret which one has in knowing them is that they were not started on another track. In constructive pursuits most of them would have made distinctive contributions to society.

The second is that among these men there were such evidences of virtue that he has not been able since to categorize any person as entirely bad.

The third is that prisons and their administrators will do little if any good for the people confined. This, of course, is a dilemma for social workers, for the prison administrators, and for the total community. Although Hassler tried to formulate some constructive alternatives to the present method, he was unable to come up with any satisfactory answers.

The fourth is that in the prison life most of the inmates develop a solidarity which is directed primarily against the authority which confines them. Hassler describes an interesting illustration of this point. One morning a small mouse was found in the parole office of the prison, and while the guard was out to get a broom to destroy the "monster," a prisoner kicked the basket over to let the mouse escape.

The fifth is that the longer the stay in prison, the more reluctant one is to emerge from the well-ordered (although unsatisfactory) life to the unknown of a society which might be even more unsatisfactory for one out-of-join with its conventions. Hassler related that although he had great periods o depression during the early days of his prison term, these became less and less as adjustment to the life made it more tolerable.

Finally, the over-all conclusion of the book seems to be that the total society must take seriously the growing responsibility for the care and rehabilitation of people who are in such difficulties, one of the important aspects being that society should try to establish patterns which might obviate such social disasters as the prisons and their inmates represent.

As one reviews the book as a whole and these generalizations in particular a sense of futility is inescapable.

For those of us in the church it is obvious that we have a responsibility to emphasize the necessity for a regeneration of individual life and to apply this regenerating power of the Gospel to the total life of society in order that the conditions which are described in this book should not be accepted. We with others should engage in a continual striving to change what now seems inevitable.

Medical Responsibility

DOCTORS, PEOPLE AND GOVERNMENT, *by James Howard Means. Little, Brown & Co., 206 pp., $3.50*

By DAVID S. BURGESS

Like a breath of spring air, free of the usual diatribes about "socialized medicine," Dr. James Howard Means of the Massachusetts General Hospital has written a book outlining the problems of a physician with a sensitive conscience. His work is based on the assumption that illness is not only an individual problem but also is a social loss to the family, to industry, and to the total American life.

Means cautiously declares, "I am sure that no one wants to move toward larger medical role of the government unless it is necessary." But soon, in clear and indisputable fashion, he shows how federal aid for medical education hospitals, research, and a more adequate medical insurance plan for the nation is absolutely necessary if our nation is to maintain and improve its health standards.

The physician, claims Means, has "be

come isolated from the community at large, in his activities, his interests and his thinking." His relatively high income accounts for part of the isolation, despite Plato's counsel that a doctor "is not a mere money-maker." The average practitioner, for example, has an annual income of $11,300, the specialist grosses $14,400, and the obstetrician nets around $17,000. The American Medical Association (A. M. A.), in which 145,000 out of the nation's 200,000 doctors are members, has become a "Jekyll and Hyde Affair"—part of the organization's energies are devoted to altruistic research, the other part to acting as a hardened pressure group bent upon protecting the favored economic status of the medical profession. To document this thesis, Means, in a brilliant chapter entitled "Role of Organized Medicine," traces the history of the A. M. A.

The epitaph of "socialized medicine," according to Means, was first hurled in 1932 by the A. M. A. to characterize the results of a study of medical costs made by a foundation's committee headed by the venerable Ray Lyman Wilber. In the same pattern, Morris Fishbein, the former editor of the A. M. A. *Journal*, became, in the public eye at least, the spokesman for the organization's inordinate love of the *status quo*.

The climax came in 1948 when President Truman offered his plan for national health insurance. Fishbein, whose days in the A. M. A. were then numbered, pounced upon the plan. An allegedly voluntary assessment of $25.00, despite loud protests from many physicians, was placed upon the members of the A. M. A. for the purpose of fighting socialized medicine and its backers. These funds were channeled into senatorial and congressional races to defeat liberal candidates. (To my own knowledge, for example, A. M. A. funds were used in North Carolina to defeat Frank Graham in 1950.)

In 1951, John W. Cline, then president of the A. M. A., declared most flatly that "no health crisis or medical emergency exists in this country." President Truman countered with the declaration that "medical care is for the people and not for the doctors"; and backed up his statement by the appointment of a fifteen-man Commission on the Health and Needs of the Nation. The appointments were castigated by Cline, but the A. M. A. House of Delegates rebelled against its leadership by a vote of 85-77. This body refused to pass a resolution condemning the President's appointment of the Commission.

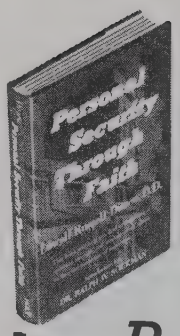
But despite this action, the A. M. A. continues to be conservative in its orientation and to oppose liberals in local and state politics. According to Means, the A. M. A. favored Taft in 1952, and "since then it has made love to Eisenhower." And rather reluctantly Means concludes, "It seems to me unlikely that organized medicine (as characterized by the A. M. A.) will cooperate with the government for any other purpose than that of preserving the status quo."

This reluctant conclusion, however, is balanced by a positive analysis of the existing health needs of the nation. He shows most conclusively that present health insurance plans cover only 8 per cent of the medical costs, that a paltry 21 per cent of the population is covered in part by hospital and surgical insurance.

To remedy these inadequacies citizens and doctors have founded group health associations, and other pre-payment plans. The A. M. A. and its state bodies have blacklisted and boycotted such efforts, and have even taken cases to court. Only recently have the local and federal courts given these new health bodies sanction and protection. And the battle against them continues.

In contrast to the American story is the British one. As far back as 1911 Parliament passed the first health insurance act. World War II created, in the words of Aneurin Bevin, the atmosphere for "one of the greatest ventures in medical history"—the National Health Service begun in 1948. Means, with great objectivity, evaluates the service. He outlines its shortcomings with candor. But he leaves the distinct impression that the service is here to stay, since 97 per cent of the population have already joined it and since "the free health service . . . is so popular that it is no longer a political issue."

Means's conclusions, based to a large extent upon the findings of both private and government studies of the last two decades, are concise. He advocates (1) the eventual end of the fee-for-service system, which he regards as the root cause of overcharging the rich patient and neglecting a poor patient, (2) the placing of physicians on salary or upon a capitation, (3) the expansion of group practice both in the hospital and outside, (4) the consolidation of medical services within the federal government in line with the recommendations of the Hoover Commission, (5) the growth of federal grant-in-aid programs for many purposes, (6) the increase of lay participation on hospital and medical boards, and (7) the creation of permanent health commission for the nation. On the question of national health insurance Means is inconclusive, although he leaves the distinct impression that such a national plan will become an eventual necessity.



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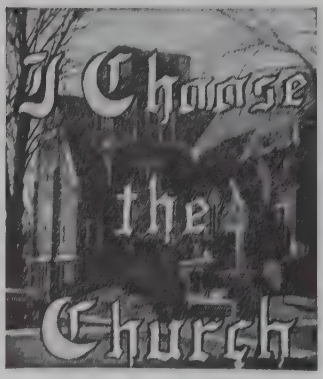

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How to Communicate

THE PREACHER AND HIS AUDIENCE, *by Webb B. Garrison. Fleming H. Revell Co., 285 pp., $3.00*

By GEORGE C. BAKER, JR.

This book assumes that the preacher, as every good speaker, wants to "get it over" to his listeners. Communication is the central concern, and the first requirement is "to have something to say." Bright methods and brilliant techniques can never be substituted for "great ideas."

The author is centrally concerned with the problems or difficulties of communication and the principles by which the preacher may effectively command attention, communicate meaning, and gain the desired response from the listener. The book is an analytical study of the listener. It carefully and minutely studies all that influences the response of the whole congregation and the individuals who make up the congregation.

The multiple and variable factors which govern the listener's attention, his emotional and intellectual following through to decision and action, are investigated through careful consideration. Authorities in these diverse fields are marshalled to give testimony, often statistical as well as in stated opinions.

The problems of motivations and purposes of the listener as well as preacher are faced. The author suggests ways to polarize an audience, that is, to make them focus on the ideas of the sermon. He studies the blending of strong feelings with deep thinking, the warm heart and the keen mind.

The problems of style, structure, illustrations, figures of speech, and emphasis, as well as problems of setting and surroundings are studied for effective communication. The book lists various ways of expressing in overt acts the valid actions and decisions reached by the listener because of the sermon.

There are many "check-list" questions to give the reader standards or scales of measurement for the effectiveness of the several factors in the preacher's communication to the listener. Through a wide acquaintance with and use of expert studies in the fields of psychology and social psychology Webb B. Garrison brings the reader to extremely practical and detailed considerations.

He generously cites sources and methods of finding and accumulating materials. He makes useful suggestions for organizing these raw materials for effective preaching. He considers how to deliver them with telling persuasiveness.

He convinces the reader that he must know and face all the difficulties in the "total process of preacher-to-congregation communication." Ranging from proper temperature and correct lighting to the "putting flesh on the bones" of sermon skeletons, these difficulties are openly and boldly brought before the preacher.

The many useful suggestions and provocative ideas will keep a preacher busy checking up on his own preaching for many months. If thoughtfully considered and properly heeded such suggestions will certainly improve his preaching.

The book is definitely provocative, suggestive, and useful.

To Those in Despair

THAT IMMORTAL SEA, *by Leslie D. Weatherhead. Abingdon Press, 217 pp., $2.50*

By W. RALPH WARD, JR.

A book by Weatherhead, famous minister of City Temple, London, is always an inspiration. *That Immortal Sea* lives up to the pattern of his brilliant writing and keen spiritual perception. Weatherhead, though a master both in psychology and biblical criticism, is never bookish or pedantic in his preaching. His themes come up from life and go back into life to be tested. Yet they stand not on the human level but rather lift up his readers to friendship with the Life that changes life.

The subjects dealt with give evidence that the author is speaking to people who are disillusioned, who despair of the value of life and doubt the existence of God. Surely the British people, more than the rest of us, are wrung out these days. No gospel of sweetness and light meets their needs.

They wrestle with serious problems. How can we believe in God, and if he does exist, can he be trusted? In our fateful world is there freedom of choice? Is not life after all only a matter of luck? and how much does God have to do with the outcome of events in this world and the next?

These are only a few of the problems

dealt with forthrightly in this volume of seventeen chapters. Each theme is explored individually, yet there is continuity and wholeness in the volume itself. The main thread upon which all is hung is we "belong to God," and God through the friendship of Christ has a part in every aspect of life.

The reader will find the pages full of illuminating illustrative material, mostly gathered from Weatherhead's contact with people. There is brilliant use of familiar and unfamiliar poetry. For example, this couplet from Henry Vaughan:

And in those weaker glories spy
Some shadows of eternity.

It has been many years now since Weatherhead had a period of service in the East, but he refers again and again with telling effect to experiences there. His references to American scenes and cities are interesting in view of his background and certainly win friends for him in this country.

That Immortal Sea is preaching in high gear, but also the unfolding of one of the profound Christian spirits of our time.

Movements Toward Unity of the Churches

A HISTORY OF THE ECUMENICAL MOVEMENT, 1517-1948, *edited by Ruth Rouse and Stephen Charles Neill. Westminster Press, 822 pp., $9.00*

By HAROLD F. CARR

"Experience comes before theology," the book says. The authors give theology a longer turn than experience in later pages, but they do not forget their first statement. And the book can be read by any minister with the expectancy of an experience, not the lining up of argumentative theologians. One becomes involved in an effort to know what we are supposed to do about church unity.

This book is the first authentic and complete outline of the ecumenical movement. It is more than a scaffolding. One can enter to live and learn. Quickly the reader knows that the ecumenical movement has to do with the life of the church in missions, facing powerful evils, and in learning the long lesson of history.

Miss Rouse and Bishop Neill enlisted 200 authorities to produce this scholarly presentation, which is readable and inspiring.

The dates in the title do not set the limits for the story. It begins with the early Christians and lasts till we quit thinking of our obligation to live as one great fellowship of love in Christ. Indeed, we are told, "There are grounds for the view maintained by some historians that the Church was more effectively and fully one during the period between 313 and 451 than at any time before or since."

The fine impartiality does not keep the writers from being men and women with a Christian cause and concern. When they tell what drew the early Christians together we find what constitutes true unity. They had unity in faith, fellowship, and worship. They had trouble with unity as organization achieves it. Conformity was not the answer.

Now I am going to have to read this book. I did once—but now I know some questions I want to carry through and note the specific answers. There are instances of idealists and realists failing. Any clues here for us if we look more carefully at a few of the actual situations?

At the beginning of the book it seemed there would be full willingness to accept what common people can find about actually living together creatively, even in church. At the close I was not quite sure that the sociological factors of today were given careful and complete consideration.

Once in a while there was admission that breakdown in communication caused trouble in another day. Was there acute awareness of the ecumenical trend accomplished by people of various countries moving around and selecting a church on different grounds than a theologian would?

There was not as much talk about the will of God bringing to pass a relationship among churches through the lay people as there was about getting men with highly vocal opinions to treat one another as equals. And perhaps there should not be. That may be something for us to catch from the history and then create the ways and the encouragement for people to do their part.

The greatest disappointment was not in the book but what the actual portrayal revealed about some of the stalwarts. Why were they so fervently "either-or?" It seems clear to us that many opposing views could have been included in a consecrated union of the best in each of them. One man insisted on his definition of the church without light from anyone else. One wonders if such a person would be afraid God would broaden, deepen, or help.

There is local interest in the book and we can find information about our own denomination. How do others look at

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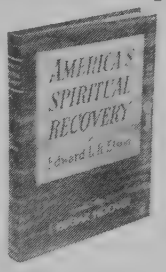

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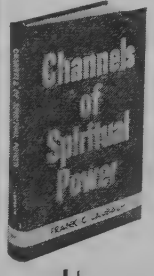

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us? We are not tempted to go on the defensive but to join hands with the great spirits in other churches.

And then we lose our self-interest. The admissions of failures and the humble recognition of triumphs in other centuries sound strangely and helpfully current. All this brings us a sense of urgency and of finding the answer to the main question.

One could write a worth-while book on the information furnished here on "What is important?" There have been so many useless fringe fracases among Christians. This book documents the saints' findings on what is central. The fundamentals are found and given to us.

We will have to read it twice. Once will give us the sweep and urgency of the movement. Another time will call us to devote ourselves only to that which is lasting, central, and Christlike. Will we forsake our own ways and find a common, narrow way? The second time through we can take our questions through and make a record of our spiritual findings.

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Lenten Meditations

THE PRAYER OF THE CHURCH UNIVERSAL, *by Marc Boegner. Abingdon Press, 128 pp., $1.75*

By EUGENE W. MUENCH

Out of the depths of personal suffering and national distress, Marc Boegner, noted French leader of European Protestantism and (until the Evanston Assembly) a president of the World Council of Churches, gives us *The Prayer of the Church Universal,* a series of Lenten meditations based on the Lord's Prayer and preached at Passy Church, Paris.

The purpose of the book is to give such an interpretation of the prayer that "a spiritual event shall take place" every time we use it. This purpose is illustrated best in his chapters on "Give Us This Day Our Daily Bread," and "Forgive Us . . . As We Forgive. . . ." In these passages the author takes into account the ravages of war, the massive problem of undernourishment, and the unrelieved hatred of former enemies.

Most of the book, however, is a disappointing restatement of old line pietism and outmoded patterns of thought. The author depicts Christ as one who orders, who commands, who pays our debt of sin on Calvary. Furthermore, his ancient, stiff-in-the-joints theological conception of sin is unappreciative of the new insights of modern psychology. He argues that the spiritual dereliction of men is caused by Satan, whose will overpowers our human will. But be of good cheer: Christ has overcome Satan on our behalf! Browsing among these ideas is like re-entering an old, musty building filled with cobwebs.

Boegner writes pages of tedious generalities that are never illustrated by specific examples of how the Lord's Prayer is relevant to the routines and relationships of daily living. Contrary to the opinion of Howard Schomer, who made the translation from French, I did not find this "a wonderful book . . . in language which ministers and laymen alike will love." Too many sentences were long, involved, intertwining phrase with clause, followed by dashes and double negatives, until the reader became lost in the verbiage. The book impressed me as a work of plodding, stumbling prose.

Chief merit of the book is Boegner's emphasis upon the Lord's Prayer as the universal tie that binds Christians together and relates them to the needs of men everywhere. A disciplined use of this prayer, he suggests, will lead us inevitably to make Christ's cause our cause and His will our will.

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BOOKS Briefly Noted

STEWARDSHIP AND THE TITHE, *by Costen J. Harrell. Abingdon Press, 61 pp., 50 cents*

Bishop Harrell interprets in this booklet the meaning of the stewardship of possessions. He believes "the practice of the dedicated tenth by all who name the name of Christ would revolutionize the whole financial structure of the church and strengthen her for conquest on many a field." The booklet is published under the sponsorship of the Joint Stewardship Council of The Methodist Church.

TOWARD UNDERSTANDING THE BIBLE, *by Georgia Harkness. Charles Scribner's Sons, 138 pp., $2.50*

A helpful book for the lay reader by a Methodist minister who is one of the most widely known women of the church. She is a professor at the Pacific School of Religion in Berkeley, California. One criticism of the book is the small type used for printing, but this no doubt has kept down the cost.

POWER FOR LIFE'S LIVING, *by Arnold H. Lowe. Harper & Brothers, 190 pp., $2.50*

Twenty-five sermons by the minister of Westminster Presbyterian Church of Minneapolis, Minnesota. This is another book that is frankly a contribution to the "peace of mind" literature that has become so popular in our time. Its purpose is to minister to people touched by the despair and frustration characterizing this age in which we live.

CHRIST TRANSFORMING CULTURE, *edited by Woodrow A. Geier, et al. H. D. Bollinger, Box 871, Nashville, Tenn., 143 pp., $1.00*

The impressive and stimulating report of the Fifth Quadrennial Conference of The Methodist Student Movement. The meeting was held in Lawrence, Kansas, December 28, 1953 to January 2, 1954. The editors have done an attractive job of presenting the addresses and activities of the conference.

THE APOCRYPHA BRIDGE OF THE TESTAMENTS, *by Robert C. Dentan. Seabury Press, 122 pp., $2.25*

Here is a guide to the Apocrypha for the general reader. It is based upon sound scholarship but is written in a popular style that will make it easily readable for the interested layman.

GROUP WORK IN COMMUNITY LIFE, *edited by Clyde E. Murray, Marx G. Bowens, Russell Hogrefe. Association Press, 245 pp., $4.75*

These writers describe actual projects which demonstrate the method of group work in community settings. Church groups are not primarily discussed, but the book will be suggestive to pastors and others who work with such groups.

SERMONS FROM THE MOUNT, *by Charles M. Crowe. Abingdon Press, 159 pp., $2.50*

Using themes from the Sermon on the Mount, the pastor of Wilmette Parish Methodist Church, near Chicago, presents sixteen sermons. He speaks on a weekly radio program and is the author of previous books of sermons. Since 1949 he has written the annual Lenten devotional booklet entitled "The Sanctuary."

ON THE PRAYER OF JESUS, *by Ignatius Brianchaninov. Alec R. Allenson, 105 pp., $2.75*

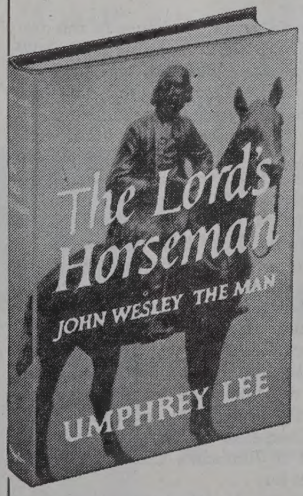
This book consists of selected essays from a nineteenth-century Bishop of the Russian Orthodox Church. This translation is from the 1865 edition of his essays.

The Lord's Horseman

who took the world for his parish!

• a life of John Wesley by Umphrey Lee

Revised Edition



In simple, picturesque, often humorous, language and style, the author brings to life the fiery little eighteenth-century preacher by portraying him not only as the creator of a religious organization unparalleled in history and the leader of a great romantic movement in religion, but as a human and eccentric personality: the autocratic ruler of Methodism; mental as well as physical itinerant; who throughout his life kept a frighteningly rigorous daily schedule of self-disciplined early-rising, prayer, study, writing, and preaching; who led a stormy, disappointing love life; searched vainly for a Utopian church that did not exist. These and other familiar episodes in his life are interestingly retold, sometimes in Wesley's own words, vividly set in the framework of his own time and place. (AP) ..... postpaid, $2.75

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Your Right to Say It

[*Continued from page 1*]

two geneologies, stops his reason at the point of their differences, rather than seeking the logical explanation for which he would have to seek no further than Adam Clarke, and leaps to the conclusion that "both cannot be historically accurate." Certainly, this is presumption, not reasoning.

Johnson implies toward the end of his article that he is possessed of a "fearlessly thoughtful mind." His article reveals his fearlessness, but not his thoughtfulness, as he boldly denies one of the great truths of our faith, obviously on the basis of preconceived prejudice.

One really astonishing statement from the pen of this writer is the following: ". . . I find I can use them [the birth accounts of our Lord] all the more freely and effectively since I do not have to rely on their historicity throughout. For denying their inerrancy is not to deny that certain parts of the stories may be historically true."

Substituting the basic word "truth" for its synonyms in this sentence makes it read, ". . . I find I can use them all the more freely and effectively since I do not have to rely on their truth throughout. For denying their complete truth is not to deny that certain parts of the stories may be true."

The meaning of this is that untruth with a sprinkling of possible truth is more useful and effective than the truth. . . .

JOSEPH H. GROSTEPHAN

The Methodist Church
Waterville, Minn.

Protests Insinuations

EDITOR: . . . The main trouble with the article is that it is on the intellectual level of a high school student, and it brands Jesus as an illegitimate son. And with all the disgust of my soul I protest such insinuations against my Lord. Surely Mr. Johnson isn't going to contend that Joseph and Mary were husband and wife when Jesus was conceived; or is he?

Why does he find it so hard to believe that God could perform such a miracle as the "virgin birth" when he is willing to admit that God raised Jesus from the dead; or does he admit it? Perhaps his Christ is still in the tomb. My Christ is virgin born, crucified, resurrected, ascended, and coming again. Thank God!

W. E. PETERSON

Wesley Methodist Church
Dallas, Tex.

Return to Biblical Theology

EDITOR: I have been reading with interest your September issue. . . . Johnson shows himself to be an excellent scholar of what we often refer to as the "Liberal School." Certainly Bible students owe a deep debt of gratitude for the light of scholarship which has been turned upon the scriptures during the past one hundred and fifty years.

But Mr. Johnson and his brethren of the "Liberal School" sometimes get so entangled with their scholarship they forget what the Bible says, and what it is meant to say. In this they are certainly not understanding the present trend of thinking of biblical theologians. They did not hear the pre-Evanston lectures by the world scholars who gathered there.

With all the criticism brought forth by our "Liberal" friends, they cannot take away from the Bible what it says. They are still asking the wrong question. They ask, "Can these things have happened?" decide they could not have, and go on to formulate a new gospel which is not the Gospel of Jesus Christ.

We appreciate their scholarship and criticism. It keeps us from being blind fundamentalists. Certainly John Wesley was not that. He was one of the most advanced scholars of his day. He was dissatisfied with the King James translation of the New Testament and made what he thought to be a better and more accurate translation. And I believe that John Wesley would have asked the present biblical theologians the proper question. "It is in the Bible, what can it mean for me?" This includes the story of the virgin birth. . . .

JOHN N. DUTRO

First Methodist Church
Tiskomingo, Okla.

Cites References

EDITOR: . . . Mr. Johnson states, "In the New Testament, the 'virgin birth' doctrine finds its sole support in the birth stories related by Matthew and Luke as introductions to their Gospels, as neither state or indirectly support these stories elsewhere."

One sometimes wonders how often God must speak before we listen. However, if Mr. Johnson had looked more carefully he could have found several indirect references in support of the virgin birth. I cite one, for instance, from Luke 3:23: *Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, . . .*" (Goodspeed Tr.) Would Luke have inserted the parenthesis (*as was supposed*) were Jesus actually the son of Joseph? . . .

Mr. Johnson says he believes in the deity of Christ but without a miraculous birth. It seems an ever present temptation of modern day liberalism to take old forms and phrases and use them to clothe meanings which were never meant for them to convey. . . . I do not gather that Mr. Johnson believes this (that Jesus was God) when he states, "His human nature remains, with its transcendent possibilities for sharing the life of His spiritual Father, God. But it becomes so permeated by the divine that he is a 'new man,' sharing in 'the new life of the spirit.' "

It is the universal opinion of New Testament writers that Jesus was not a man who was god-like, but a God who became man-like. Jesus did not come for a year or two to assume the appearance of a man in his prime. He came to assume the role of a Savior, and if Johnson's Christ be all, we have no Savior. . . .

Why must we, by baseless critical questioning, seek to resolve the miraculous character of Jesus, into the common, know elements of our own human natures.

It seems to me that if the author ar others in our great denomination were le concerned with "intellectual insight ar integrity" and more concerned with spiri ual realities we would be better off. To n the virgin birth is a fact to be adored, n a fact to be explained.

EUGENE FORD

St. Paul's and Charity Methodist Churches
Hebron, Md.

A Third View

EDITOR: . . . The literalist believes th every word of the New Testament is c historical material that is basically accu rate. The liberalist believes that much the New Testament is a collection of stori intended to honor and exalt Jesus. Th third viewpoint, that I would emphasiz is that the writers of the New Testame were not concerned about gathering eith historical matter or significant stories; *th were trying to explain and interpret th uniqueness of Christ.*

Acts 2:5-43 is an account of the begin ning of that tradition that is still continue today. People of every culture are face with Christianity in action, and they a asking, "What is this? And what must w do with this?" And Christians are tryin to give the answer to those questions in th language and the culture of the people who ask the questions. The Gospel of th New Testament is the answer which th writers have recorded in the language an culture of those who were asking. . . . An the differences in the cultures parallels th differences in the emphases of the differe writers.

Concerning the doctrine of the virgi birth, the differences in the accounts Matthew and Luke is the difference be tween ceremonial relationship to Abraha and the fulfilment of the Jewish hope, an the scientific relationship and explanatio of the process of Christ as God becomin a man. . . .

In Matthew and Luke the attempt made to explain how Christ was God an became man. In John the deity of Christ the first declaration, to emphasize tha there was to be no denial of it by the sec ond declaration that emphasized that H became man. . . .

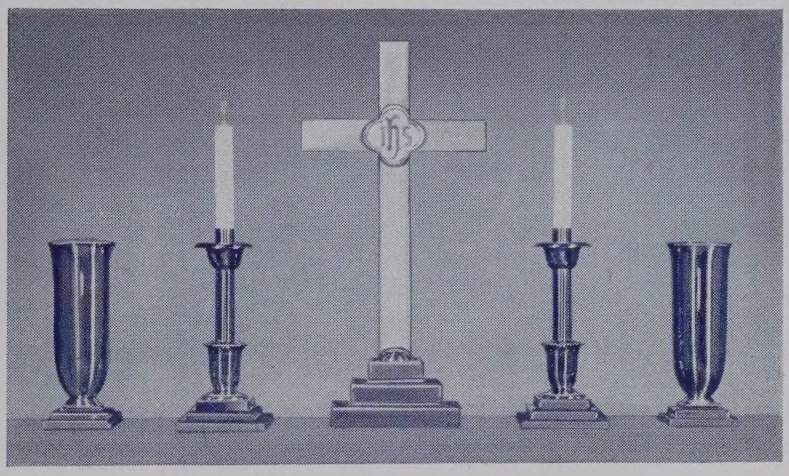
It was not until later centuries that th doctrine of the virgin birth brought ob jection and bewilderment because th meaning and purpose of the doctrine ha been lost. Today the literalists may use as a confirmation of the deity of Christ, his deity is doubted now as it was not i early Christianity. I do not know what th liberalists make of the doctrine other tha denying that it has any significance all. . . .

Both have made significant contributio to Christianity; neither are adequate f interpreting the Christ as He ought to b given.

THOMAS D. HERSEY

Walker, Iowa

Simplicity and Beauty...



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Speak as a Christian

It seems it is not yet entirely forbidden, nor is it altogether indecent, to view the world as a Christian, namely, as standing together with the world inexorably under the sign of the Cross of Jesus Christ, even the only-begotten Son of God, who for us men and for our salvation came down from heaven and was incarnate of the Virgin Mary, who was crucified by us men under Pontius Pilate just outside Jerusalem, who certainly rose from the dead on the third day and ascended into heaven where He sits on the right of the Father, and who most certainly shall come again in glory to judge the quick and the dead.

—Charles Malik, Greek Orthodox Patriarchate of Antioch, to the World Council Assembly

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